A

PLEASANT PVRGE,

FOR A

ROMAN CATHOLIKE,

To evacuate his

EVILL HVMOVRS.

Consisting of a *Century* of *Polemicall Epigrams*; wherein divers *grosse Errors*, and *Corruptions* of the *Church of Rome* are discovered, censured, refuted, in a facetious, yet serious manner.

By WILLIAM PRYNNE, an Vtter-Barrester of *Lincolnes-Inne*; who composed these *Poems*, to solace himselfe, in his late tedious *Imprisonments*.

Horatius de Arte Poetica.

Omne tulit punctum qui miscuit utile dulci.

Jeremiah 51. 6.

Flee out of the midst of Babylon, and deliver every man his Soule; be not cut off in her iniquity; for this is the time of the Lords vengeance; he will render unto her a recompence.

2 Thessalonians 2.10, 11, 12.

Because they received not the love of the Truth, that they might be saved; for this cause God shal send them strong delusions, that they should beleeve a lye: that they all might be damned who beleeved not the truth but had pleasure in unrighteousnesse.

Printed at *London* by *R. C.* for *Michael Sparke* Senior, dwelling at the blue Bible in *Greene Arbour*, 1642.

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TO

The Moſt Illuſtrious CHARLES,

PRINCE OF WALES,

AND

Heire Apparant to the *Crowne* of

GREAT BRITAINE.

GReat Britaines preſent *Joy*, her future *Hope*,
And *Faiths Defender* againſt *Romes* proud *Pope*;
Vouchſafe to caſt Your *Gracious Princely* eye
On theſe *unpoliſh't Poems*; which deſcry,
Refute ſome *foule*, *groſſe Errors*, *Practiſes*
Of *Romes falſe Church*. By one ſhort view of theſe,
Your *Highneſſe* may conjecture of the reſt,
And be ſtirr'd up for ever to deteſt
With greateſt *Zeale*, *Romes Errors*, *Blaſphemies*;
Which make *good hearts* with indignation riſe
Againſt them. *Great Jehovah* Crowne and bleſſe
Your *Highneſſe* with *all kindes of Happineſſe*;
And, through *Your Favour*, make this *PVRGE* of
Sicke Roman Soules to *true Health* to reduce. (uſe,

So prayeth, Your *Highneſſes*
moſt humble devoted *Servant*,

WILLIAM PRYNNE.

To the Courteous Reader.

MEeting with *ſundry* * *Papiſts* whiles that I
Remain'd a Priſoner under Cuſtody;
We oft conferred in a friendly way,
Of *divers points of Doctrine*, wherein they
Diſſented from us; and *ſome Practicall*
Corruptions, which they, *Rome*, *Devotion* call.
On this occaſion, to helpe paſſe the time,
I ſome of our *Diſcourſes* turn'd to *Rime*;
That ſo I might with *greater Liberty*,
And *leſſe Offence*, their *Errors* laſh, deſcry;
Both to convince, and cauſe them to deſpiſe,
Their *fond falſe Tenents*, *Worſhips*, *Blaſphemies*.
Which *Poems* ſince, being licenſed the *Preſſe*,
As uſefull for theſe times; fit to repreſſe
Romes ſpreading Errors (* ſome whereof I finde
Not yet oppugn'd by any in that kinde,
As here they are;) I them ſhall recommend
Unto thy uſe (kinde Reader) to this end,
That thou maiſt weigh their *matter*, not their *dreſſe*;
Which is but rude, unworthy *View*, or *Preſſe*.
Minde then their *Subſtance*, not lame *Poetry*;
And all *Defects* in friendly ſort paſſe by.
If any *Health* thou by this PVRGE ſhalt gaine;
Bleſſe God; and pray for him who ſhall remaine,

Thine in the Truth,

WILLIAM PRYNNE.

* The Lord *Ewer* Lord *Morley*. Sir *Mawice Drummond*, with others, in the Tower of London and elſewhere.

* Ave Maryes Bedes, Crucifixes, Bowing to Altars, &c.

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A PLEASANT PVRGE FOR A ROMAN CATHOLICK, TO EVACVATE HIS EVILL HVMORS.

Consisting of sundry *Epigrams*, wherein divers *Errors*, and grosse *Corruptions of the Church of Rome* are discovered, censured, refuted, in a *Facetious*, yet *serious* Manner.

On, and against Popish Ave-Maries.

NO *Ave-Marie* now? No Salutation
Of the blest Virgin since her Exaltation?
The (a) Angell sayd it whilst shee here did Live;
Must we not then this honour now her give,

(a) Luk. 1. 28.

In state of Glory, mounted up on High
To Gods (b) right hand, above the Starrie skie?

No. Why? because it is A (c) *Salutation*,
And so Casheer'd by this Her Elevation.
Friends, Neighbours use none to salute or greete
By speech, whilst absent, but when as they meete.
If Men in *England* should salute with *Ave*
Their friends in *Spaine*, & cry to them, *God save yee*,
All Haile good sirs, and with them Complement
Whiles absent there, as if they were present;
Or should they *Aves* to their Pictures say,
And them Salute, as you doe hers each day,
All would them deeme mad, foolish; are not ye
Then Mad, Craz'd, Sottish thus to cry *Ave*,
Hayle Mary full of Grace, to *Mary* here,
And to her Pictures, as if still she were
Here present with you; when you *all grant, know*,
She's now in (d) *heav'n above, not here below*,
* *Ten Millions more remote from you all*, then
Those now in *Spaine* are from us *English* Men.
No doubt your wits are fled, you quite erre, dote,
Thus to salute her from you so Remote,
Since Fooles, yea little Children still deny
To aske their Parents blessing, if not by;
Or to Salute them with Cap, Congie, Knee,
Except they see them, and they present be.

The Angell Courted her not *till he* (e) *came*
Into her Presence; pray doe ye the same;
Stay, till you meete her Person, then salute;
The Angell else your folly will confute;
Who in her absence us'd no Complement,
Nor *Ave*, but when, where she was present.
Nor did he her Salute, nor *Ave* cry
Till he (f) *was sent by God in Embassie*

(q) *Fleurs des vies des* Sts. A Paris 1637. part. 2. p. 124. to 132.

1.

(c) Luke 1. 29.

(d) *Fleurs, des vies des* Sts p. 124. to 132. La Feste del Assumption nostre Dame.

* *See Burtons Melancholy p. 242. to 252.*

2.

(e) Luc. 1. 28. *And the Angel came in unto her and sayd, Haile. &c.*

(f) Luc. 1. 26. 27. 28. *Fox.* p. 1310.

To

To Her from Heav'n Above, and to her came
With speciall tydings: doe you than the same.
Stay till God sends you to her, then salute:
The Angell, else, your Dotage will refute.
When you come to her with an Embassie
From God, then Her salute and *Ave* cry:
But not before, since tis Presumption
Her to salute without commission.

None but (g) *An Angell*, not one Mortall Man
Saluted her with *Ave* here: how can
You then (no Angels, but meere men) presume
The *Angels Salutation* to Assume?
And this great (b) *Queene of Heav'n* greet thus? I feare
You are too bold with Him and *Mary* here,
First, to Vsurpe his words, and then to cry
Ave to this grand Queene Familiarly,
Without their leave or God's, as if you were
Their equals; till you be so, pray forbeare
Your *Aves*: Its not Manners, nor Decent
For you with this grand Queene to Complement:
It stands not with a Princesse Royalty,
That all should her salute Familiarly.

The Angle sayd his *Ave* (i) *once*, no more
Then ceast, and did not oft repeate it o're.
How then can you your *Aves* every Day
Repeate oft times together, when you pray,
And never cease? the Angle certainely
Did never teach you such Battologie.
* Your *Legends* write of great St *Marguerite*,
That she a thousand times us'd to recite
The Ave Mary, Prostrate on the Ground
On Each Feast, Vigil. which she sacred found

3.
(g) Luc. 1. 26. 28. *Fox* 1310.

(b) *Fleurs des* Sts Part. 2. p. 128. 129. Officium B. *Mariæ*. Parisiis 1635.

4.
(i) Luk. 1. 18.

* *Ribadeneira Fleurs, des vies des* S[ts] p. 222.

Unto the Virgin, and did cry Ave
When and where ere ſhe did her Image ſee;
Yea, *Popes* and (k) *Maſſe-Bookes* order you *each day*
By ſound of Bell, nine Aves *for to Say,*
Morning, Noone, Evening, three Aves together
Without one Pater Noſter them to ſever;
So that you pray to *Mary* nine times more
Each day, than unto God, if not nine Score.
For, in your *Ladies Beades* or *Roſary*;
(Which all Dominican Monkes, and ſundry
Beſides, are bound to uſe ſtill) you each day
(l) *An hundred fifty Ave Maries ſay.*
Succeſſively; ten Ave Maries to
One Pater Noſter; and ſo pray unto,
Her ten times more than to God the Father,
And ſo her ten times before him preferre,
At leaſt, if not farre more, (m) *beginning all*
Your houres, with Aves to her, ere you call
On God, your lips to open, and to be
Your Aide; proceeding, ending with Ave
To her: with it you ſtill *begin and end*
Your Sermons, Prayers; Her, more than God intend.
Fooles, why doe ye thus her preferre before
God, and than him invoke thus ten times more?
Why doe you vexe her with Battologies,
And Peales of oft rehearſt *Ave Maries*
From day to day? for ſhame this clamour ceaſe,
The Angell elſe will bid you hold your Peace,
Who ſayd his *Ave* onely once, no more
For ought we reade; give then your *Aves* o're;
You have repeated them ſo oft Each day,
That now tis time to caſt them quite Away,

The Angell his *Ave* to *Mary* ſayd
(n) *Before his tydings to her were diſplay'd;*
To informe her of *ſomething ſhe before*

Knew

(k) Roſarium B. *Mariæ*. Sir *Edwin Sandys* Relation, p. 7. *George Dowly*, Briefe inſtruction: Edit. 4. p. 211.212. Officium B. *Mariæ* f. 7. *Joan. Criſpin L'eſtat, de Legliſe* p. 498. 512. *Fox* 1315 *Tho. Beacons* Reliques of Rome. *vol.* 3. *f.* 234.

(l) Roſarium B. *Mariæ George Dowley* Prieſt, his brief inſtruction p. 211.212.213.

(m) Officium B. *Mariæ* nuper reformatum Pii 5ti. Pontificis iuſſu A Paris 1636. f. 16.37. 40.43.46.49. 51.57.74.76. 78.80.82.86. 89. 106. 108. 110.112. 114. and p 17.67. 72. 82.60. 66. 76.97. 58.83. 90. *Fox* p. 1310.1314. 1315.

5.

(n) Luk. 1.28 29.

Knew not at all; which done, he ſpake no more.
You not to informe her of ought that's new,
Or of a thing which ſhe before not knew;
But out of feare leaſt ſhe forget what He
Inform'd her then through flux of time, *Ave*
By (o) *Millions* to her ſtill cry night and day
Unceaſantly, and nought but *Aves* ſay;
No doubt ſhe heares them not, for if ſhe did,
She would as many times each day have chid
You for your folly, as you *Ave* cry,
Not to her honour, but great infamie;
Who thinke her deafe, dull, voyde of Memory,
Forgetfull of her Grace, Felicity,
And of the Angels Meſſage; at leaſt wiſe
Delighted with your vaine Tautologies,
That you ſuch Peales of *Aves* to her Thunder;
If ſhe heare ought for them it is a wonder.
Ceaſe than to cloy, deafe, ſhame, vex her with *Ave*,
Elſe ſhee'l heare nought elſe, nor have time to ſave
Tooke up, deaft, tyred with *Aves* alone; (ye;
To her no pleaſing, but diſtaſtefull Tone,
Which at the firſt (p) *perplext*; *made her admire*,
But now thus babled, her Provokes to Ire.
Learne Manners from the Angell, *Ave* ceaſe
When utter'd once, then after hold your peace.
Ceaſe *Aves* now for ſhame; if you proceede
You are no *Angels* but the *Cuckoo's* breed.

(o) Sir *Edwin Sandys* his Relation p. 5. to 9. Roſarium. B. *Mariæ.*

(p) Luk. 1. 29.

He, as a (q) *preface to his Embaſſie*
Us'd his Ave, whiles ſhe was here onely
Among Women, in State of Grace, not Glory;
Be you then guided by the Angels ſtory.
You have no Embaſſie unto her Grace,
From God himſelfe, to preface thus; her Caſe,
State, Place, are altred much from what they were
When as the Angell her *ſaluted here*:

(q) Luk. 1. 28. 29. 30. 31. 32. 33.

She was then (r) *among Women*; now on high,
She hath no Women in her Company:
There are no women yet in heav'n; its true
Good womens Soules are there in Blisse, but you
Cannot their Soules call women; since soules are
Not Male nor female, and nought doth declare,
Make, differ Sexes but bodies alone;
And womens Bodies yet in heav'n are none;
Therefore no women doubtlesse are now there:
But Grant they be, yet no Women are neare
Where you place Her, (s) *at Gods Right hand on high,*
On the throne of the Blessed Trinity,
Above all Angels, Saints, who come not nigh
The Virgin, whom you mount, advance so high.
You cannot then say truely, *Blest art thou*
Among Women; Unto the Virgin now;
Sith no Women are in her Company:
When you say *Aves* now, you still doe Lye.

He, as *a* (t) *Salutation*, not a Prayer
His Ave Mary uttered first to her:
You as a prayer to her it say alway;
This doth your Error, sottishnesse display.
His *Salutation* was not, cannot be
A * *prayer* to her, as you shall clearely see.

First, t'was an (v) *Angell* sayd it; Angels pray
Not unto men, whom they (x) *gard, save alway*;
God never sent an Angell to teach Men,
To pray to Him, much lesse to *Mary*; then
It is no Prayer; no Angels but Christ may
Presume once to prescribe what Men shall pray.

He spake it when he (y) *came* her *newes to bring*
Of Christs conception, craving her nothing.

(r) Luk. 1.28. *Blessed art thou among women.*

(s) *Ribadineira les Fleurs des vies des Sts* part. 2. p. 128. to 132 La feste del Assumption.

(t) Luk 1. 29. See **Fox** p. 1310. 1311. * All the Prelates & Convocation of *England* and King *Henry* the 8. in their *Necessary Doctrine and Erudition*;

7. write; that although the Salutation be not a prayer of Petition, supplication or request or suite; yet nevertheless

1. the Church hath used to adjoyne it to the end of the Pater Noster, as a Hymme, of praise, partly

2. of our Lord & Saviour & partly of the blessed Virgin, &c.

(v) Luk. 1.26.28. (x) Ps. 34.7. Ps. 91.11. Heb. 1, 14 (y) Luk. 1.28. 31. 32. 33.

It

It was a (r) *greete from God*; to make it then
A Prayer to her, makes God to pray to Men.

There is no word in it which possibly
His greete a Prayer to her can once Imply.

Besides, the (a) *Text*, (b) *you*, it expressely call
A Salutation, and no prayer at all.
And that a meere salute a pray'r should be
To her, seemes strange, nay senseleſſe unto me.

The Text addes further; (c) *She was troubled at*
His saying, and did cast in her minde, what
Manner of Salutation this should be:
Which made the *Angell say*, (c) *Feare not*: Had she
Thought this a prayer made to her, certainely
She had not thus bin troubled, scar'd thereby.
Nought this a prayer, unto her can import,
To make it then a Prayer now is mad sport,
Unleſſe be for her: if you this deny,
A Prayer for her the words it prove clearely.

Firſt (d) *Ave*, which *All Haile*, or *happineſſe*
Attend you, signifies, is an expresse
Prayer for, not to her; and is just the same
With our salute, *God save you* blessed Dame;
Which all confesse to be a Pray'r not to
But for those we salute; than *Ave's* so.

Next, *Dominus Tecum*; The Lord be with thee,
Is a prayer for, not to her: this to be
So, is most cleare by all your *Liturgies*, (and cryes.
Houres Masse-bookes, where the Priest thus prayes
(e) *Dominus Tecum* oft times; which all call
A prayer to God, *for*, not to men at all.

By

3.

(r) Luk. I. 26. 28.

4.

5.

(a) Luk. 1. 29.
(b) All Offices and Romish Catechismes terme it, the

6.

Angels or Angelicall Salutation.

(c) Luk. 1. 29. 30. So he sayd to *Zacharie*, v. 13. Feare not &c. yet none say thus to the Virgin or him though the

1.

Angell did it: why then say they Ave and not this to?
(d) Luk. 1. 28. Χαῖρε, signifies properly Gaude, or rejoyce.

2.

(e) Officium B. Mariæ & Missale Romanum passim.

By this then see your Madnesse, folly, shame,
In saying *Aves* to the Blessed *Dame.*
You thinke thereby you onely pray *unto*
Not *for* the Virgin, when you quite crosse doe,
Praying not *to*, but *for* her alwayes when
You say your *Aves*: O mad, senseless Men!
If she thus neede your *Aves* her to save,
Blesse, bring to God, how can you then ought crave
Pray, gaine from her? If she needs prayers from you
She can ill ayde, save those who to her sue.
You (*f*) *write, she is in height of Happinesse;*
That God, Christ, she, doe now one throne possesse.
It is meere folly then and surplusage
To Power out *Aves* for her in this Age:
At least wise *Salves*; which you make the same
With *Aves* in your *Masse-bookes*; where the Dame
Is oft saluted, prayd for thus, (*g*) *Salve*
Maria, or *Regina*, God *save thee*
Mary, or Queene of heav'n; which doth imply,
That she is not yet saved perfectly;
Because you pray God thus to save her still;
(A pray're not *to*, But *for* her Grace, as will
Appeare by this prayer often Mentioned,
h God save the King; us'd when Kings were Crowned,
Not *to*, but *for* them, by their subjects:) or
If she be sav'd already, this prayer for
Her (made for none but those not saved yet,
And men on Earth, if I doe not forget)
Must needes be Idle, Vaine, Absur'd; and she
With it no doubt, will much displeased be,
Since it her not yet saved doth imply,
As it did *when she was* (*i*) *here*, not on High.
Before she saved was you might well say,
Aves and *Salves* for her; but not pray
Thus for her now, when saved perfectly,
In Heav'n (as you hold) (*k*) *Both soule and Body.*

(*f*) *Fleurs des vies des Sts* part. 2. pag. 128. to 130. *Bernardinus de Bustis Mariale*, Pars. 3. Serm. 3. Excellent. 4. 5. Pars. 5. Ser. 7. Pars 9. Ser. 2. Pars 10. Serm. 2. See Bishop *Vshers* answer to the Jesuites challenge p. 475. to 496.
(*g*) Officium B. *Mariæ* fol. 22. 29. 35. 36. 82. 94. 95.
(*h*) 1 Sam. 10. 24. 2 Sam. 16. 16. 1 King. 1 25. 34. 2 King. 11. 12. 2 Chro. 23. 11.
(*i*) Luk 1 27. 28.
(*k*) *Fleurs des vies des Sts* part. 2. p. 128. to 132.

The

The Angell had no *Ave Mary* (l) *Bell*,
Sounding each morning, noone, night, him to tell
When he should say his *Ave to Mary*,
As you have, by whose sound your Aves Cry,
Thrice trebled dayly *which Bell, no Popes Ban*
Or Interdicts from ringing silence Can,
As (m) *Calderin* most sagely notes, *though they*
All other Bells from ringing wholy stay.
The ringing these Bells is of such Moment,
That the *Orders of Monkes at Rome once* (n) *went*
To Law about it, before the Popes Grace,
To know which of them foure should in first place
It ring each morning: *where after long suite*,
Much cost, more wrangling, and no small dispute:
It was at last resolved finally,
By an unalterable Act, that they
Who did first rise, should ring it first of all
Each morning, men to *Aves* thus to call.
But since the Angell sounded no such Bell,
You should not ring it if you would doe well.

The Angell had no Beads whereon to say
His *Aves* by set number every day;
He sayd it but once, without Beads, then you
Must (o) *Beades* and dayly *Aves* bid Adue.

He sayd it not by way of Pennance; *ye*
(p) *Injoyne men for their Penance the Ave*
To Mumble over by set Scores, and then
They are absolved and meere guiltlesse Men.

The Angell fell not on his knees when he
Unto the Virgin spake his first *Ave*.
Why *then doe* (q) *you before her Image fall*,
And *kneele when you with Aves on her call*?

C The

8.

(l) Sir *Edwin Sandys* his Relation, p. 8.
(m) Tractat. de interdictis part. 1. nu. 79. Philip de Marnix Tableau des differens part. 4. c. 2. f. 178. a.
(n) Albericus de Rosatis in Dictionar. verbum Campanella; Tablean des Differens: 4. part. c. 2. f. 178. a.
(o) Alanus de Rupe Miroure des Rosaries Sir *Edwin Sandy* Relation p. 7.
(p) Sir *Edwin Sandys* Relation, p. 17.

9.

(q) See *Bellarmine* de Imaginibus, sibi Lawade Pro-

10.

vinc. Constit. li. 5. de Hæret. c. Nullus. Bishop *Vshers* answer to Jesuites

11.

challenge. p. 497.

The Angell sayd his *Ave* onely to
Her (r) *Person*, not her Picture; you unto,
Before her (s) *Image*, not her Person say
Your *Ave Maries* onely, when you pray.
Is it that you her Pictures deeme so be
Her self, that you them greete thus with *Ave*?
If not, belike it is because you feare
She is so (t) *farre off now she cannot heare*
Your voyce, but yet her Images close by
May chance to heare you, when you *Ave* cry
Before them: but I doubt they both have lost
Their hearing quite, she, and the painted post:
And so your Babled *Aves* are lost, vaine:
You may doe well then from them to abstaine.

(r) Luk. 1. 28.
(s) Petr. de Cabreza in 3. part Thomæ qu. 25. artic. 3. disp. 2. num. 15. 32.
(t) 1 King. 18. 27.

13.

The Angell sayd no *Pater Noster* as
A Prologue to his *Ave*; neither was
The *Ave* heretofore joyn'd to the *Pater*
As its part or Apendix why of Later
Times than doe ye in your *Hours* (u) *Offices*
Prayers, Masse-bookes use to *preface your Aves*
With Pater Nosters, yea make them a part
Of the Lords Prayer, or Codicell by Art?
Conjoyning them so neare, that none may say
A *Pater* without *Ave*, when they pray:
As if they both were prayers alike, and all
Who pray *Our Father*, ought likewise to call
On *Mary* as *their Mother*, *Queene*, else they
Shall not be answered though they *Paters* say.
Had this beene so, the Angell, or Christ would
Have them conjoyn'd thus, or at least we should
Have found them coupled thus in sacred writ;
Which since it doth disjoyne them as unfit
To Match, suite, run together; you both erre
And sinne no doubt to Yoke them thus together.

(u) Officium: B. Mariæ p. 1. 5. 9. 56. 60. 62. 73. 88. 92. 94. 121. 125. 193. 299. 352. 354. 362. 366. 367. 376.

Be-

Belike the Pater is a Beggerly
Prayer, and Ave * Is infinitely
Better than it, as ſome held heretofore,
That you conjoyne them, and ſay halfe a ſcore
Aves for one ſole Pater Noſter; this
Angell neere taught you thus to pray amiſſe.

* Fox: Acts and Monuments, p. 1316 1314.

His *Ave* did in time and Place preceede
The *Pater*: you, in both make it ſucceede.
His *Ave* (z) was *before Chriſts birth*, but the
Pater long after it; *Luke*, his *Ave*
Records in his *firſt Chapter*; the *Pater*
In his *Eleventh*, in time, place later
Than it: you *Ave* after *Pater* ſay,
Place, and ſo from the Text run quite aſtray.

14.

(z) Luk. 1. 28, 30. 31. 32. c. 11 2.

Nay you the Angles Ave farre out-goe
Joyning (y) *Elizabeths ſalute* thereto
As if it were the Angels owne; whereby
You Wrong the Text, and make the Angle Lye
And ſpeake Non-ſence, in ſaying, *bleſſed be*
The Fruite of thy Wombe; when tis cleare that ſhe
(ɀ) *Had then no Fruite conceived in her wombe*:
Whence he tels her, *The Holy Ghoſt ſhall come*
Vpon thee, and the Power of the Higheſt
Shall over-ſhadow thee, both theſe expreſt
Not in the Preſent, but the Future Tenſe,
Her clauſe as his, makes him lye, ſpeake non-ſence,
It being true when ſhe it ſpake after
Maries conception; falſe when he to her.
Sayd his Ave before it. This is bad,
But that is worſe which you to his words adde.

15.

(y) Luk. 1. 42. Officium B. *Marie* f. 1. 5. 9. &c.

(ɀ) Luk. 1. 31. 32.

(a) *Sancta Maria ora pro Nobis, &c.*
Holy Mary pray for us, none of his

16.

(a) Officium B. *Marie* p. 1. 5. 96.

Nor of *Elizabeths* Words, nor once found
In * ſcripture why then doe you joyne, confound
This curſed Pray'r thus with the Angels ſpeech
As if the Angels *Mary* did beſeech
To Pray God for men, and this clauſe indite
Which you as part of his ſalute recite,
To make poore people to the Virgin pray,
Who thinke all Scripture, Angels words they ſay.
Since (*b*) all it tearme the *Angells Salutation*,
When theſe words are *Romes* damned innovation,
Patcht to the Angels greete: which forgery
The ſilly People cannot poſſibly
Diſcover, ſince *Rome* takes Gods Word away
From them, which ſhould this Jugling trick diſplay
And leaves them none but ſuch bookes where they finde
This clauſe annext, the better them to blinde.
The Angle did not ſuch forg'd *Aves* ſay:
You muſt them then diſcard and caſt away.

Th' Angell before, and after Offices,
Pſalms, Leſſons, Hymns, Houres, Sermons and Glories
No Aves ſayd, (*c*) *Like, you*; much leſſe did he
Into the 95. *Pſalme his* Ave:
And Lord be with you, inſert, as you doe
Foure times within this Pſalme, annexing two
Aves more unto its cloſe, placing one
Before it, though in the old Teſtment none
Can finde one *Ave*: Nay, whereas in the
Whole Bible there is onely one *Ave*
Us'd by the Angell, you doe it record
Repeate at large, omitting not one word
An *hundred and fifty times* in one ſmall
Roſary onely; and in moſt of all
Your *Offices, Houres, Miſſalls* I it finde,
Well nigh *as oft recited* in this kinde.

O

*Neither in the ancienteſt Maſſe-books, witneſſe Officium. B. *Mariæ* ſecundum uſum Sarum Pariſiis. 1538. where this clauſe is not found.

(*b*) All Popiſh Houres, Miſſals, Catechiſmes and writers ſo termeit

(*c*) Officium: B. *Mariæ* nup. Reformatum Pii 5. juſſu. Pariſiis 1636. p. 16. 17. 37. 40. 44. 46. 49. 51. 57. 58. 67. 72. 76. 78. 80. 82. 17. 65. 66. 83. 90. 86. 89. 97. 100. 108. 110. 112. 114. 118. 193. Sir *Edwin Sandys* Rela. p. 7.

(*c*) Roſarium B. *Mariæ* Officium; B. *Mariæ* Pii 5. juſſu reformatum. *Ave Maria* is 86. times repeated and at large, & above an 100. times more in fractions. The Pater Noſt. but 31. times.

O Monſtrous Babling and Battologie!
The Angell taught you no ſuch Cuckooes Cry.

The Angell ſayd his Ave onely to
Mary her ſelfe; you ſay, (*Nay write that you*
May ſay) theſe *Aves*, *Paters* to, before
Thoſe other Saints whom you invoke, implore,
As you now uſe to ſay your Beades and Pater
To *Mary* and her Image, as your Father,
And then ſay *Aves* at your *Paters* end
To God the Father: this for ſhame amend,
Since tis the height of Madneſſe, Blaſphemy
To God, to Saints to ſay *Ave Mary*,
And to ſay *Paters* to Saints, and to her
As if they were God, *your heav'nly Father.*

He never ſayd an *Ave* too, before
The Croſſe, which you now pray to and adore
With (*b*) *Ave Lignum Triumphale*; nay
With (*i*) *Ave Maries which you to it ſay*
Or (*k*) *Ave Crux ſpes unica*; All Haile
O Croſſe our onely hope; doe thou availe
In Godly men to Judgement Righteouſneſſe,
And pardon to the guilty to adreſſe,
He never ſayd an Ave to the ſpeare
That did Chriſts bleſſed ſide both pierce and teare,
When you ſing *Ave Lignum triumphale*,
Felix Haſta, All Haile, (*l*) or God ſave thee
Triumphant Iron, happy ſpeare, theſe you,
Salute, adore with (*m*) *Latry* as their due;
And the *Croſſe*, *Nayles*, *Speare*, (*n*) *worſhip*, *deifie*,
Becauſe they did Chriſts Body Crucifie,
As you ſalute, adore, *Mary* for that
She bore, preſerved, nurſt Chriſt; and did flat
Contrary to them, theſe your Aves be
Quite Croſſe to hers, and cannot well agree

(*g*) *George Dowty* his briefe Inſtruction Edit. 4. p. 18.
84. Catechiſmus Tridentinus c. de Oratione Fas p. 1310. 1314.
(*b*) Pontificale Romanum.
(*i*) See G. before.
(*k*) Pontificale Romanum cap de Benditione nonæ crucis. Fas p. 1313. a. 19.
(*l*) Pontificale Romanum.
(*m*) Aquinas 3. part. q. 5. Art 3. & 4. Cajetanus Ibid. Bonaventure Marcellus, Almain, Carthuſian Capicolus, n. 3. ſint Diſtinct. 9. Jacobus Naclantus in Rom 1. Alenſis. part. 3. qu. 30.
(*n*) Ceremoniale. Romanum.
(*o*) Officium B. *Marie*, f. 381. 382.
(*p*) Officium. B. *Marie*, f. 314.

The Virgin cannot take it well that these
Should be ador'd with *Latry* and *Aves*
As well as she, and equaliz'd to her
For killing Christ, who did him Nurse and beare.
Yea, you say *Ave Chrisma* to that *Oyle*
And Chrisme wherwith you children grease & soile:
And to S. *Anne*, (p) *Roch*, others Aves say,
In all these you quite from the Angell stray.

He never said his *Ave* at noone day
By sound of bell, as you it use to say
(q) *By Pope Calixtus precept, to the end*
That these Aves might those aide and defend
Who did against the Turkes fight usually,
A goodly charme, no doubt, to make *Turkes* fly.

Nor did he ever chaunt *Ave Mary*
To (r) *rescue* scorcht *soules out of Purgatory*,
Or rather Hell, as you doe, when you say
Your Ave Mary prayers at Nooneday,
And in your *Offices for the dead where*
You Ave Maries say, and pray God there
To (s) *free the dead from Satans Power, Gods Ire*
Endlesse Damnation, hells torments, and fire
Without one word at all of Purgatorie
Whose name in Missals, Houres, appeares rarely:
Good proofe there is no Purgatory: you
Must than this kinde of Aves bid adue.

The Angells Ave was but arbitrary,
Not sayd of duty but of (*) *curtesie*,
You deeme your Aves, *Maries* right and due,
Though neither God, Christ, She, them crave from you.

The Angell greeted *Mary* with *Ave*
Onely (x) *before Christs birth*; you since, when ye

Can-

(p) Officium: B. *Mariæ*, f. 314
(q) *Iohn Crespin L'estat de L'eglise*: f. 498. *Stella* and others in *vita Calixti*.
20.
(r) Alanus de Rupe Mirrour des Rosaires Officium: B. *Mariæ*. f. 349. 352. 354. 302. 366. 376.
(s) *Ion Crespin*. f. 512.
21.
(t) Ab ira tua libera eos Domine; A flamma ignis libera eos Domine: a potestate Diaboli libera eos Domine ut e Pœnis Inferni eripere digneris: & omnes fideles ab æterna
22.
damnatione liberare digneris: Officium B. *Mariæ*.
(v) Luk. 1. 28. 39.
23.
(x) Luk. 1. 26. 27. 28. 30. 31 to 37.

Cannot produce one Text, proofe, that any
Thus greeted her ſince Chriſts Nativitie:
Whereas we reade, the (y) *Wiſe men from the Eaſt*
Who came to worſhip Chriſt, and did not reſt
Untill they found him, when they came into
The houſe, and ſaw him with his Mother too,
Fell proſtrate, worſhipt him onely, not her
And to him offred Gold, Incenſe, and Myrrhe,
But offered naught, we reade, to her at all;
Nor her ſaluted; you quite Croſſe (z) *downe fall*
Worſhip, Salute, Preſent, Invoke one'y
Her, and the Babe Chriſt, in her Armes, paſſe by
Uncourted, uninvoked, No *Ave*
Is ſaid to him, knee bow'd, thing offered, ſhe
(A Crowned Queene) hath all the Ceremonie,
Prayers, Worſhip, Off'rings, whiles he a Babie
In her Armes, is Neglected: O fooles ſee
How oppoſite to the wiſe Men you be,
Who (a) *did Salute, Adore, Preſent onely*
The ſucking Babe, but paſt the Mother by.
No doubt the (b) *Angell would have done likewiſe*
Had he ſeene Chriſt with her, before his eyes:
Or in her armes: you muſt not *Ave* cry
Then, or her greet henceforth, if Chriſt be by,
As he is ſtill, in Picture, when you ſay
Your *Aves* to her Image, as you pray.

He never did his *Ave Mary* ſay
To purge all Mortall, Veniall ſinnes away,
As (c) *you your Aves and your Roſary*
Uſe for to ſay; a new found Purgatory
To Purge Men from all ſinnes without Chriſts blood,
Which the Apoſtles never Underſtood.

(y) Mat. 2. 1. 2. 11.

(z) See *Roſarium & Officium Beate Marie.*

(a) Mat. 2. 11.

(b) Heb. 1. 6. Rev. 19. 10.

24.

(c) Alanus de Rupe *in his* Mirror *of* Roſaries Table and es differens p. 4. p. 188. T. *Becons* Reliques of Rome, *vol.* 3. *f.* 358.

He

He did establish no (d) *Fraternity*
Of our Ladies Chaplet or Rosary,
As you have done, to cry *Ave* each day
An hundred and fifty times without stay;
To all of which Order *Pope Innocent*
The Eight by his hand, voyce and full consent
(e) *Gave two plenary Indulgences; In*
Life one, in death the to'ther of all sinne;
And five yeares after gave an hundred yeares
And Quarantines of Pardons to each beares
The Chaplet but about him; and many
Popes since, to those who say the Rosary
And Ave, *have granted them, seven, five, two*
Yeares indulgence, with Quarantines thereto.
Nay Alexander *the sixth gave Pardon*
For thirty thousand yeares, to every one
Who before the Altar of our Lady
With Christ and her Mother, should say onely
A speciall Ave, *importing that she*
Was without sinne conceiv'd; such Pardons he
Did neither give nor grant to any here
For saying his Ave, (f) *Popes* may well forbeare
Then *for to grant them;* till God, Christ, *Mary,*
This Angell give them such Authority.

26.

The Angel which appear'd to *Gideon,*
Did use to him this Salutation;
(g) *The Lord is with thee O thou Man of Might:*
Yet none this greete to *Gideon* will recite:
An Angell unto *Manoahs Wife,* also
Brought downe from God these happie tidings; *Lo*
Thou shalt conceive and beare a Sonne; the same
In substance with those he to *Mary* came;
Yet none to her this greeting Message use:
You must then both repeate, or both refuse.
An (h) *Angell to the Shepheards, Zachary*

Brought

(d) Rosarium B. *Mariæ* Tableau des differens f. 188.

(e) Tableau des differens 4. Part. c. 4. f. 188 189. Sir *Edwin Sandys* Relation. p. 17. 19.

(f) Sir *Edwin Sandys* Relation p. 19 21.

(g) Judg. 6. 11 12. c. 13. 3. 4. 5.

(h) Luk. 1. 11. to 20. c. 2. 9. 10. 11. 12. 13. 14. 15.

Brought tydings of Johns, Christs Nativity,
And sayd to them as unto *Mary* here,
Feare not, and so forth; yet it is most cleare
That none to them these greets or Aves say;
You must your *Ave Maries* cast away
Then by the selfesame reason, since that ye
Can shew no Precept, Ground to say *Ave*
To *Mary* onely, and to pretermit
The Angels words to all these, as unfit
To use each day alone, or joyn'd to the
Lords prayer, as your *Ave Maries be.*

The Angell never dreamp't that his *Ave*,
Could Reprobates and damned Soules set free
From hell it selfe, when as your Rosary
Of Ave Maries, (If (*i*) *Alanus* lye
Not,) *but devoutly used will obtaine*
Eternall life for Reprobates, and gaine
Damn'd tortur'd Soules out of hell fire, whence ye
Record, *that Abbot* (*k*) *Odilo did free*
The soules of Reprobates and damn'd men by
His Prayers, and his Covents of Clary
From Hell, or Vulcans Pots, in whose flames they
By Devils were tormented night and day:
All which the Devills did oft times Lament
In hearing of an Anchorite, who sent
This newes to Odilo; who then ordaines
All-soules day hereupon, damn'd soules from paines
Of hell to free, and not from Purgatory,
As most now write against the first pend story.
If *Ave Maries, Rosaries* can free
Damn'd Soules from hell, Few then shall damned be.

27.

(*i*) Quod Reprobi & præscriti per Devotionem Rosarii vitam æternam assequantur. In his Mirrour of Rosaries, which passage is expunged in the Review of his Rosarie set forth by *Copinger*. Printed at *Mentz*. 1624.

(*k*) Sigeberti Chron. Anno. 988. *Petrus Damianus*: in vita Odilonis. Tom. 1. Surii Jan. 1. p. 251: 253. 453. in the first Editions.

In fine, his Ave was esteem'd no part
Of *Maries* or Gods worship: by what art

28.

Have you then (*l*) *made it both; who thinke that she,*
And God too, by your Aves worshipt be:
Yet *Mary* more than God, since that you all
Your *Offices, Houres, Psalters; Masse-bookes call*
Not Gods, but *Maries*, so that you adore,
Serve, her onely now, at least-wise her more
By farre than God, Christ, since your bookes thus beare
Her name and title, not theirs, as is cleare
By your new Printed Masse-bookes, which stil'd be
In all their Titles, Fronts, as you may see,
Our Ladies Psalters, Primers, Offices,
Houres, Rosaries, and such like: This *Aves*
Use hath in time produced, you to Make
Her (*m*) *Servants and Devoti*; who *forsake*
God, Christ, the Holy Ghost, and Trinity
Adoring none for God, but her onely:
She is Romes Goddesse; God, Father, Son, Sp'rite,
Trinity, Mother; and none else of Right.
The (*b*) *Stateliest Churches, Altars, Images*
Most Monkes, Nunnes, Orders; all Houres, Offices,
Bookes of Devotion are hers, beare her Name,
And all Grace, Pardon comes from this blest Dame,
As Rome Avers now. This Aves have wrought
Beyond, contrary to the Angels thought,
And *Maries* too; who by them hath undone,
Ungodded both the Father, and the Sonne.

(*l*) See Officium & Rosarium B. *Mariæ*, Missale Romanum. The erudition of a Christian Man: by King *Henry* the 8. & the Convocation: Chap. 1. of the Angelicall Salutation.

(*m*) See, Bernardinus de Busti his Mariale: and the Authors quoted by Bishop *Usher* in his answere to the Jesuites challenge, p. 477. to 496.

(*b*) Sir *Edwin Sandyes* Relation. p. 5. to 10 Fleurs des vies des S. part. 2. pag. 129. 130. 131. part. 1. p. 63. 64.

On

On, and againſt Popiſh Beades, and Pater-Noſters oft Repetition on them. 2.

I Wonder much why Papiſts on * *Bedes* pray,
And all their *Pater-Noſters* by them ſay.
Is it becauſe they ſet them out to ſale,
And none will buy them by their weight but Tale?
As they doe wodden Billets; and therefore
They muſt have *Beades* to keepe true Count and ſcore?
If ſo; it ſeemes a juſt and Lawfull Act;
Though to ſell Prayers, be no Chriſtian Fact.
Or is it, becauſe they contract each day
With God, how many *Paters* they will ſay
To him? and ſo their Bedes ſerve to keepe true
Account, that God from them may have his due;
So many *Pater-Noſters* juſt as they
By Contract, vow, or pennance, ought to pay?
This ſeemes an honeſt Practiſe, and moſt juſt,
To render God his due: yet then they muſt
Firſt prove, that God takes all their prayers by Tale
Not weight; but this would marre their price and ſale.
Their *Paters* are ſo light, that God muſt take
Them all by Tale, ſith they no weight will make.
For ſhould he ballance them, their endleſſe tale
Of *Paters*, would not Poyſe, nor turne the Scale.

* Theſe Beads muſt be ſolemnely hallowed ere they muſt be uſed to ſay our Ladies Pſalter on: the forme of which conſecration you may reade in *Tho. Beacons* 3. Vol. f. 291. 292. 358. 359.

Bedes then keepe equall Scores, 'twixt God and them;
God would forget else what they pay to him:.
He is oblivious, if not false; therefore
They dare not trust him, they must keepe the score.
Or else they deeme he mindes no more than they
Their mumbled Paters; else they would not pray
By Count; I doubt they cheate God in the Score
Sometimes, to make him minde their *Paters* more.
Or doe they use their *Bedes* alone to finde
That tale of *Paters* which they seldome minde?
Their thoughts being else-where when their *Pater's* sayd,
The Bedes must tell them still how oft they pray'd:
Their *Paters* sure are sayd with great devotion;
They doe not know their summe, but by Bedes Motion:
Should God them take by weight, than, not by Count,
So many feathers would their poyse surmount.
I doubt their Beades, though light, will overweigh
All *Paters*, *Aves*, which they on them say;
And are far more worth were they to be sold,
Than all the *Paters*, *Aves*, on them told.
But why must *Paters* thus be said by score?
Did Christs Apostles, Prophets, Saints before
Time use it? No, reade Scripture new or old
You finde no *Paters*, Prayers on Beades told.
Some thinke our *Bede*, these *Beads* did first invent,
From whom they tooke their Name; if I consent
(* *Though false*,) yet for sev'n hundred yeares, or more
Next after Christ, none *Paters* by Beades score
Said; now the Case is alt'red; few can say
Their *Paters*, unlesse they on Beades them pray.
Pray on them? No: let him marke who this reads
They

* *Peter* the Hermite was the first that invented Beades and Chappelets about the yeare. 1263. *Iohn Crespin*: Le'st. de L'eglis. p. 382. Others make them of later date.

They never uſe to pray, but *ſay their Beads*:
This is their Proper language, ſo as they
Confeſſe, their Beades helpe make them not to pray;
To *ſay* indeede, nay uſe *vaine Repetition*,
Againſt the Paters and Chriſts Prohibition,
Who *firſt ordain'd* the (p) *Pater purpoſely*
Vaine Babling, and your Bedes quite to put by,
Which Chriſt condemnes as *Heathniſh, and defends*
All his to uſe, becauſe it God offends.
But Chaplets now this remedie hath mar'd,
And made it the diſeaſe it ſhould diſcard:
Some ſcores of *Pater Noſters* muſt be ſaid
On Beades, ere God can heare, minde what they praide:
He's growne now deafe belike, and cannot heare
Their firſt, next, third, fourth *Pater*; or they feare
He is aſleepe, or dreaming; ſo that he
With peales of *Paters* muſt awaked be,
Or with their Beads great ratling ſound and noiſe,
Ere he can heare or liſten to their voyce.
If he heares the firſt dozen *Paters*, all
The next are Idle, Booteleſſe, Prodigall,
Yea, a groſſe (q) *taking of Gods Name in vaine*,
Which if it *merits* ought, *its nought but paine*.
Such Idle Babble, and Battologie
God doth condemne, reject, hate, and deſie,
Eſpecially when they kneele downe before
Saints Images, and ſay their *Paters* o're
To them, as if they God the Father were,
And did their Beades and babled *Paters* heare:
Which damned common practiſe *Rome* allow's
In her (r) *Trent Catechiſme*, not diſavou's;
Yea, *Hubberdin*, with *others* long agoe,
Maintain'd, (s) *that they might Pater Noſters to*
S. *Peter ſay, and other Saints full well*

(p) Mat. 6. 7. 8. 9. 10. Eccleſ. 5. 2.

(q) Exod. 20. 7. Matth. 6. 5. 7. 8.

(r) Cap. de Oratione.

(s) *Fox* Acts and Monuments p. 1310. 1314. in the old Edition.

Without offence; and (t) *George Douly* doth tell
Us now of late, in his *Instruction*
Of the chiefe points of your Religion,
That doubtlesse men may say the Pater, or
The Ave Marie *unto the honour*,
Or Invocation of any other
Saint or Angell, with this intent, either
To pray to God that he would have mercy
Vpon their soules, for this Saints, Angels Cry;
Or to crave of the Saints themselves, that they
Will offer to God for them what they pray.
A new point of faith and devotion,
Not knowne to Christ, but to *Romes* Priests alone:
Had Papists sense or Reason, they might see
How oft repeated *Pater Nosters* be
Most irkesome, loathsome to God, not pleasing.
For if men here should to a Judge, Lord, King,
Ten, twenty, thirty, Forty times, or more
Together the same words, requests, say o're,
(As they to God say. *Paters*) all would thinke
Them mad or foolish; yea their suites would stinke
And be denide for this their Clam'rous cry,
Though⁊t just, since mar'd by such Battologie.
If it be folly, frenzie, babling then
Oft to repeate our suites and plaints to men,
Yea, the next way to make them us deny;
Is it not just the same to God to cry
Thus *Pater*, *Pater*, for an houre or more
Untill your Beades be fully numbred ore?
(v) *Doubtlesse it is*, nay a *meere mockery*
Of God, who turnes his eares from this vaine cry.
All deeme the *Cuckoos*, which doe oft times sing
Nought else but *Cuckoo*, *Cuckoo*, in the spring
For three Moneths space, most foolish birds because
They oft repeate their *Cuckoo*, without pause;

And

(t) A briefe instruction, &c. By *George Douley* Priest: Edit. 4. 1638. Permissu superiorum. p. 84.

(v) Mat. 6. 5. to 10.

And we thinke children, fooles, the *Cuckooes* play,
In counting then how oft they *Cuckoo* say.
Papists are worse than *Cuckooes*, which forbeare
Their *Cuckooes* song for nine moneths space each yeare;
When they their *Cuckoo-Paters* night and day,
All the yeare long repeate, and never stay.
Yea, whereas *Cuckooes* never keepe account
How oft they *Cuckoo* cry; they them surmount
In this, that they cry *Cuckoo* and keepe score
How oft they doe it, on Beades made therefore;
So that they are more sottish, foolish, vaine
Than *Cuckoos*, Children, Fooles, and so remaine;
Whose severall follies all conjoyned be
In them, and linkt in one, as now we see.
If they on Beades to pray will still proceede,
They are Fooles, Children, and the *Cuckooes* seede.

On, and against Popish Crucifixes, and Images of Christ.

NO Pictures can *so lively represent*
Christs Death and Passion, as *the* (*x*) *Sacrament*
And Word, the onely Crucifixes he
Hath left his Church, his death, to minde, and see.
What needs of Pictures, Crucifixes then
To shew Christs death, or Person unto men?
Had they beene usefull, he had instituted
Them too, like these: sith not, they are refuted.

(*x*) 1 Cor. 11. 24. 25. 26. Gal. 3. 1.

If

If we Christs Person, or humanitie
At any time would set before our eye.
Let us behold our selves: *No Image can*
So lively set forth Christ to us, as Man,
Gods and Christs perfect (y) *Image; whose likenesse*
And (z) *Nature Christ assum'd*: if Man expresse
Not Christ sufficiently unto our view,
No pictures can; they false are, *He the true,*
And perfect living Image of Christ; why
Neglect they truth then, and behold (a) *a lye*?
The Scripture no description of *Christs face*
Forme, feature, person makes, *but of his* (b) *grace*
That none should dare presume to undertake
His (c) *unknowne Image, Unseene shape to make,*
Which cannot but be false, and a meere (d) *lye,*
Because no ground, shape's left to draw them by.
And none now know Christs true forme, portraiture:
How can the Papists, others then be sure
Those Crucifixes they adore, keepe, see
Are Christs true Pictures, and not one of the
Two (e) *Theeves that were with him then Crucifi'd,*
Since both alike upon their Crosses dy'd?
And those who made them for ought they can tell
Intended to present by them as well
These Theeves as Christ; sith nothing doth appeare
From the bare Picture, this great doubt to cleare?
You must then know the Painters thoughts ere ye
Them for Christs Pictures can once take to be.
Which nought can make them, but your fantasie,
And theirs that made them, but by guesse onely.
But grant them true, what fruites, good can accrue
To men by Christs meere outward shape they view?
Since all our comfort rests in this, that He
Mans (f) *Nature tooke*, not that shape which we see;

(y) Gen. 1.26. 27.c.5. 1. c. 9. 6, 1 Cor. 11.7. Eph 4.24. Col. 3.10.
(z) Phil. 2.7.8. Heb. 2.11. 14. 16.17.c. 4 15. John 1. 14. 1 Cor. 15.48.49. 2 Cor. 3.18.
(a) Isay 44. 20. Hab. 2. 18. Jer. 10. 8.
(b) Joh. 1. 14. 16.
(c) Deut. 4. 15. 16. 17. 12. 23. 2 Cor. 5.16.
(d) Hab. c. 18. Isay 44. 20. Ezech. 10. 2. Rom. 1. 25.
(e) Mat. 27. 38 Mar. 15. 27. Luk. 23. 32. 33. Joh. 19. 18. 32.
(f) Joh. 1. 14. Phi. 2. 7 8 Mat 1. 23. Heb. 2. 11. 14. 16: 17. c. 4. 15.

His

His Incarnation, not his Countenance
Was that which did our Natures, States advance;
Which men alone, not Pictures can expresse
Unto the Life, they then are vaine, useleſſe.
Chriſt was unlike to moſt, or all in face,
His * viſage ſaves none, but his Nature, grace;
We muſt ſtrive to be (g) *like him inwardly*
In Graces, but not paint him outwardly.
Gods Word (b) *forbids ſuch Images to make,*
Or uſe at all: we muſt them then forſake.
The *holy noynting Oyle which Sanctifi'd*
The Arke, Prieſts, Tabernacle, all beſide
Which did thereto belong, with that perfume
Which God preſcrib'd of old, none might preſume
On (i) *paine of death to make the like; ſith they*
Were holy; and in type did Chriſt diſplay,
Who doth us (k) *ſanctifie, and quite conſume*
The ſtinke of all our prayers, with his perfume.
If then it were ſo grand a crime for men
To make the like to theſe types of Chriſt, then
To make Chriſts Image, likeneſſe for a uſe
Civill, or Sacred, is a great abuſe.
Its Civill uſe, w alls, windowes, Roomes to grace,
Doth Chriſt, prophane, abuſe and much debaſe;
Chriſt, is an (l) *holy and moſt ſacred thing,*
Ordaind for holy uſes; the making
Then of him common, for a civill uſe
Is prophanation, and more grand abuſe
Than to turne Churches, Lords Bords, Chalices
To prophane uſes; damn'd by Popes Decrees
For prophanation, groſſe impiety.
Its civill uſe you then muſt needs denie.
Tis ſinne, prophaneneſſe, by all mens conſents,
For to tranſlate the ſacred Elements
Of bread and wine (which Chriſts * death typifie
And paint his Body, blood-ſhed to our eye,)

* Yet the Papiſts ſay, Salve ſancta facies noſtri redemptoris. Salve vultus Domini Imago beata &c. Officium B. *Mariæ*. ſecundum uſum Sarum. p. 67.

(g) Phil. 2.5. 1 Cor. 15.49. 2 Cor. 3.18. Eph. 5.2. Mat. 11.29.

(b) Exod. 20. 4.5. Levit. 26. 1 Deut. 4.15.16 23.c.5.8.9.

(i) Exod. 30. 31.32.33. 36. 37.38.

(k) Heb. 2.11. c.11.29. c.13. 12.1. Cor. 1.2. c. 6.11. Rev. 8. 3.4.

(l) Luk. 1.36. Mar. 1.24. Act. 2.27. c.3. 14.c. 13.35. 1 Joh. 2. 20. Dan. 9. 24.

*1 Cor. 11.25. 26.27.28. Gal. 3.1.

Unto a vulgar use; then by the same
Reason it must deserve as great a blame,
To make Christs Image for a civill end,
Since both alike to prophanation tend.
Its Sacred use, to worship, or adore,
Makes it a sinnefull (m) *Idoll*; and therefore
Be it for Common, or for Sacred use,
To make Christs Image is a grosse abuse,
Nay Sacriledge, fallhood and blasphemy,
Sith it presents Christs bare humanity
Unto mens eyes, thoughts, fancies, separate
Quite from his Godhead and Divine estate,
Which hypostatically is joyn'd to
His humane Nature, in such sort, that no
Man must behold, view his humanity
But as (n) *conjoyn'd still to his Deity,*
Which (o) *no picture can possibly expresse*
Unto the eye, since voyd of all likenesse
And visibility. Christ as meere man
Unto us no Christ, Jesus, Saviour can
Be; Therefore 'tis both fallhood, blasphemie
To picture Christ as a dead man onely,
Hanging upon his Crosse, quite severed
From what made him a Saviour, his Godhead.
What comfort, profit can it be to eye
Christ hanging on his Crosse as man onely?
Ah, none at all. Thus you him alwayes view
In Crucifixes. Therefore bid adieu
Unto them: and the rather because they
Mis-represent Christ to you day by day;
Not onely as meere man, but as hanging
Yet actually upon his Crosse: a thing
Both false and dangerous, *which doth quite* (p) *confound*
Our faith, hope, joy, and cast them to the ground;
Christs hanging on the Crosse was transient,

(m) Psal. 106. 19. 20. 21. Rom. 1. 19 23. 25. 2 Cor. 6. 16. Rev. 9. 20.

(n) Mat. 1. 23. Joh. 1. 14. Acts 20. 28. Rom. 9. 5. Tit. 2. 13.

(o) Isa. 40. 18. Act. 17. 29. Rom. 1. 22. 23. 25. 1 Tim. 6. 16

(p) 1 Cor. 15. 15. to 20. Rom. 8. 34. c. 10. 9. c. 14. 425.

Past in (q) *few houres*, which done he (r) *rose and went*
Up into Heav'n, where he now reignes onely,
And lives free from his Crosse (s) *no more to dye.*
To paint him then still hanging on his Crosse,
Or as a sucking infant, it most grosse
Abuse, controuling sacred History,
And representing nothing but a lye.
O than *with* (u) *indignation cast away*
These Idoll Pictures, and aside them lay;
Which at the best *are* (o) *Lies*, and different
From Christs forme which the Scriptures represent.
The (p) *Papists paint Christ very lovely, faire,*
And like a Nazarite, with long compt haire,
And somewhat fleshy; when the Text saith, he
Should (q) *like a roote which springs in dry ground be;*
And that he had no forme nor comelinesse
Of Person in him, (as they him expresse)
So that when men should see him, no beauty,
Him to desire, they should in him espie;
Whence they should him reject, despise, despite,
And hide their faces from his gastly sight.
He was no *Nazarite*, nor long haire wore
(As some yet dreame, and many heretofore:)
For *he* (r) *dranke wine, oft* (s) *touchd, nay rais'd the dead*
Which (t) *Nazarites might not, nor shav'd he his head*
When he came neare dead Corps as Nazarites
Were bound to doe, nor us'd ought of their rites,
He was not, *could not be* (v) *defil'd at all*
Like (x) *them*; no *sinne in him was, nor could fall.*
Into him. He no *sinne-peace-burnt-offring,*
Or such like for (y) *himselfe had neede to bring,*
As (z) *they*: He was not then a *Nazarite*
Nor yet could be, as some men vainely write:
Its true, he dwelt at *Nazareth*; whence he

(q) Mar. 15. 25. 33. 34. Joh. 19
(r) Luk. 24. Act. 1. 1. to 12. c. 3. 21. c. 7. 56.
(s) Rom. 6. 8. 9. 10. 1. Rev. 1. 18.
(u) Isa. 2. 20. c. 30. 22. c. 31. 7. Hosea 14. 8.
(o) Isa. 44. 20. Rom. 1. 25.
(p) See *Molanus Historia de Imaginibus, & Lentulus* his forged description & Picture of him, commonly printed and sold here of late yeares.
(q) Isa. 52. 14. c. 53. 2. 3. Phil. 2. 7. ps. 22. 6. 7.
(r) Mat. 13. 19. c. 26. 29. Mar. 14. 25. c. 15. 23. Joh. 2. 8. 9. 10. Luk. 22. 18.
(s) Mat. 9. 24. 25. Mar. 5. 39. 41. 42.
(t) Num. 6. 3. to. 12. Am. 2. 12.
(v) Heb. 4. 15. 1 Per. 2. 22. See (t) before?
Joh. 14. 30.
(x) Num. 6. 9. 10. 12.
(y) Heb. 7. 26. 27. 28. (z) Nu. 6. 7. 22

A (a) *Nazaret* (not *rite*) is sayd to be,
And oft stil'd *Jesus of* (b) *Naz'reth*, but not
A *Nazarite* by Order, as these dote;
Who paint him with *long haire, to men a* (c) *shame*
Saith *Paul*, yea *Nature*, and so him defame.
Nay, where the (d) *Scripture* saith, *that his body*
Was like a pot-sheard, so leane, withered, dry,
That men might all his bones tell; these mistake
In that they in their Images him make
Plumpe, fleshy, so that none can tell his bones;
His Pictures than are meere lyes, and false ones,
Expressing not Christs true shape, but onely
The Painters fancie, and grosse forgery:
Those than who these false Images adore,
Worship the Painters fancy, and no more,
Instead of Christ himselfe; which certainely
Is both *false* (e) *worship and Idolatry*:
It is no doubt a great sinne to misdraw,
Mispicture Christ thus, (f) *'gainst his word and Law*,
Which *Popes have* (g) *taken from the Laity*
Whom these false (h) *Pictures must now edifie*
And teach in stead of them: In this deale they
Like men with Children from whom they away
Take gold or silver, and then them content
With Babies, Counters, their cryes to prevent.
Papists are children, or the Children play,
To set up Pictures, cast Gods Word away.

(a) Mat. 2. 23. as our last Translation truely renders it; whence Christians were called *Nazarens* Act. 24. 5.
(b) Mat. 21. 11. Luc. 2. 39. 51. c. 4. 16. Joh. 1. 45. 46.
(c) 1 Cor. 11. 14. 15. 16.
(d) Psa. 22. 14. 15. 16. 17. applied to Christ. Matth. 27. 35. Luk. 23. 34. 35.
(e) Exod. 20. 4. 5. Rom. 1. 19. to 27. Psa. 106. 19. 20. 21.
(f) Exod. 20. 4. 5. 6. Deut. 4. 12. to 24. Lev. 26. 1.
(g) Index Librorum prohib. reg. 4. The Rhemists Preface to the new Testament.
(h) Molanu Historia de Imaginibus & Picturis *Tho. Waldensis.* Tom. 3. Tit. 19. c. 53. p. 274. &c.

4.

On, and against Popish Crucifixes, and adoring them with Latria.

VVHat, Christ still hanging on the Crosse? (not yet
Quite dead? or doth he his pains so forget
As

As to take pleaſure thus to hang, not dye
For ſundry ages? or are none there by
To take him downe, if dead; that he thus ſtayes
So long upon his Croſſe, both nights and dayes?
Is he not yet interred, *Rais'd againe,*
Aſcended into heav'n there to remaine
At Gods right hand? and ſo (*s*) *our Faith, Hope, gone;*
Salvation loſt, and our poore Soules undone?
Is not the (*i*) *Evening come him downe to take?*
No Sabbath nigh? hath Joſeph yet not ſpake
To Pilate for to take him downe? Shall He
Thus on his Gibbet alwayes hanging be?
Not among Jewes in *Jury*, but in *Rome*,
His Spouſe, ſome ſay; O where's her love become?
Hath *Peter now for ever and a day*
(*t*) *Renounc'd his Maſter, and fled quite away?*
I feare he hath, elſe Chriſt had long ere this
Beene taken off the Croſſe by him, or his.
But once tooke downe; Popes hang him up againe
Upon it, there not (*l*) *few houres to remaine*
As at the firſt; but from age unto age.
This is ſmall ſhew of love, no doubt 'tis rage;
Yea, greater malice farre than ought we finde
In Pilate, Jewes, High-Prieſts, who were ſo kind
As not to ſuffer Chriſt to hang (*m*) *one day*
Upon his croſſe, when firſt they did him ſlay.
Rome's turn'd Jew, Judas, High-Prieſts, worſe than all;
Their malice joyn'd, of hers farre ſhort doth fall:
They nayl'd him onely to *one Croſſe*; no more;
She to ten hundred thouſands, paſt all ſcore
And number; taking pleaſure and delight
To ſee Chriſt ever hanging in her ſight.
They on a *croſſe of* (*n*) *wood* hang'd Chriſt alone,
Rome upon Croſſes of gold, ſilver, ſtone,
Tin, Lead, Braſſe, Copper, Glaſſe, Wood, Tapeſtrie,

(*s*) 1 Cor. 15. 15. to. 20. Rom 4. 24. 25. c. 8. 34
(*i*) Mat. 27. 57. 58. Mar. 15. 42. 43. Luc. 23. 50. 51. Joh. 19. 31. 38. to 42.
(*t*) Mat. 26. 56. 58. 69. to 75.
(*l*) Mark. 15. 25. 33. 34.
(*m*) Mat. 27. 57. to the end. Joh. 19. 31. to the end.
(*n*) Act. 10. 39. c. 13. 29. Gal. 3. 13. 1 Pet. 2. 24.

Waxe, Bricke, Paſt, Leather, Paper, Chriſt hang, tye;
And leaſt ſhe ſhould not him ſufficiently,
On all theſe Croſſes, kill and Crucifie;
She doth it in as many (o) *Maſſes more*
Each day. O bleſſed Jeſus what great ſtore
Of Croſſes, Tortures, deaths doth Rome provide
To pierce thy hands, feete and thy bleſſed ſide?
And kill thee every day oft times afreſh;
Nay *eate thy body,* (p) *teare and gnaw thy fleſh*?
Is this thy Vicars, Spouſes Love to thee,
Thus worſe than Pilate, Jewes, High-Prieſts to be?
But this their malice makes notorious,
That they deeme all *this* (q) *meritorious*;
No doubt it is ſo if they gloſſe it well;
It doth deſerve the deepeſt place in Hell.
But why doe they thus fixe thee to the Croſſe?
Becauſe Romes Pope elſe ſhould ſuſtaine great loſſe;
He could not elſe poſſeſſe thy throne, and reigne,
Not as thy Vicar but thy Soveraigne;
Thy Lawes elſe muſt be kept, thy word obey'd,
Thy will by him fulfill'd, and not gaine-ſayd:
All which Popes doe againſt, beſide thy word
Should then be voyd, and by all men abhor'd;
They muſt be *Peter* then in Truth, not name,
Elſe thou wouldſt thruſt them from his chaire with ſhame.
Good reaſon have they then to nayle and tye
Chriſt to theſe Croſſes for Eternity.
In this they ſhew their peereleſſe faith, and love,
To bind Chriſt faſt that he ſhould never move
From off theſe Croſſes, to oppoſe their will,
They doe ſo love his precepts to fulfill.
If this be love, I may then truely ſay,
The Jewes in love did Crucifie and ſlay
Chriſt at the firſt; were Popes but loved ſo,
They would all Crucifixes dampe, forgoe,

And

(o) See *Bellarmine De ſacrificio Miſſæ*, and others.

(p) Corpus Chriſti poſſe in Sacramento ſenſualiter frangi, & fidelium dentibus atteri, *Gratian: Decret: pars 3. De Conſecratione; Diſt.* 2. cap. Ego Berengarius.

(q) *Bellarmine*, and others De Sacrificio Miſſæ: *Tho. Beacons* Reliques of Rome. vol. 3 f. 366. 367.

And never more the Croſſe, nayles, ſpeare adore
For Saints, which kil'd Chriſt, and his body tore:
But whilſt they thus adore theſe, they imply
That to kill Chriſt, deſerves a Deity:
The Souldiers than and Jewes who Crucifi'd
Him more than theſe, muſt now be deifide,
And *worſhipt with* (r) *Latriæ*; *like nayles*, *ſpeare*, *Croſſe*,
By which Hell, Devills, ſhall receive great loſſe;
Since none to Hell can damned be, if they
Demerrit Heav'n, and *Larry*, who Chriſt ſlay.

(r) Aquinas Summæ: pars. 3. qu. 25. Art. 3. Azorius Inſtit. Moralium. Tom. 1. l. 9. c. 6. *Thomas Waldenſis.* Tom. 3. Tit. 20. c. 159.

5.

On, and againſt, Popiſh Pictures of the Virgin Mary *as a Queene, ſitting on a Throne with a Triple Crowne on her head, and holding Chriſt, painted like a ſucking Infant, in her Armes; and on the Reliques of her milke, which they keepe and ſhew.*

FIe, *Mary*, fie; what give ſucke to a Baby?
It is not decent, fit for Queene, nor Lady:
With them it's out of faſhion; thou wilt ſhame
Thy ſelfe with theſe, they will thee taxe and blame:
Wer't thou no Lady, Queene, as heretofore,
Thou migh'ſt doe this; but now not doe it more
Since Queene and Lady too: Thy childe growes great
Or old enough to be wean'd from the Teat.
He hath ſuckt fixeteene hundred yeares and more,
Thirty mens ages, ſhall he ne're give o're?

Shall

Shall he be still a suckling, or a foole
To sucke so long? tis time he were at Schoole.
Others give sucke but for one yeare, or two;
Thou, sixteene hundred yeares, what doest thou doe
Thus to turmoyle thy selfe? and all in vaine,
He doth a little Infant yet remaine,
Where some not halfe so old as he, have knowne
Ten Generations unto old men growne.
Sure thy milke, I doubt, is very bad,
Thy Babe ere this might else have beene a Lad;
Out of his coates, at least; No age hath knowne
One sucke so long, and yet so little growne.
No doubt, if noted, tis a Miracle
Whose strangenesse doth all Wonders else excell.
But (blessed Virgin) can thy milke be ill,
Sith nought but (s) *Goodnesse all thy members fill?*
(s) Luk. 1. 28. This cannot be the reason, milke is scant
More likely, with thee; and thy Babe doth want
Milke, that hee thrives not; and hee'le sucke no other
Nurse thou wouldst put him to, but thee his Mother.
Yet, since I finde, thou hast much Milke to spare,
As Hogges-heads of its Reliques now declare
(t) *Kept fresh and sweete, by sundry Priests and Fryers*
(And tis thine own true milke, else they are lyers;)
The want of milke is not the cause why he
Growes not, there must some other reason be:
How these thy milke have got it is not knowne,
Belike they stole it, and thy Babe's not growne,
Because these cheates each day commit High-Treason
In stealing of his milke: Loe here's the reason:
No milke they shew, but i'ts fresh, sweete, not sowre;
No doubt they steale thy milke from thee each houre

Else

(t) See *Tho. Beacons* Reliques of Rome, Vol. 3. fol. 181. b. 184. a. 186. a 193. a. *Declaration du Pere Basil.* p. 85. There is a Chapple named *S. Laict* in *Reimes* where the Ladies Milke is kept.

Elſe it would waſt, * *grow ſtale, ſoure, putrifie*
As other milke; ſuch Theeves deſerve to dye
At leaſt, for ſtealing thy Babes milke ſo long,
Elſe he ere this had growne more great and ſtrong;
Why *Rome* hath ſo much Virgins milke to ſhew,
And Chriſt is yet a Babe in part you know.
But can ſuch theft be without her conſent?
No ſure; I feare his *Mother* is content
To keepe him ſtill an Infant, that ſhe may
The better rule, and make him her obey:
Were he but growne once unto mans eſtate,
Her Regency would be quite out of date:
Men would no longer to her pray, and ſay,
(v) *Command thy Sonne, make him thee to obey,*
Now ſhew thy ſelfe a Mother, would no more
Be heard, few would her ayde, or grace implore,
But his alone, whom Papiſts now paſſe by
Becauſe a Babe, and worſhip, honour, Eye
His Mother more than him; when as the *Wiſe*
Men from the Eaſt, the (x) *Babe did only priſe;*
They ran in Pilgrimage to him; they fall
Downe and adore him, not her; preſent all
Their gifts to him alone, but ne're once bent
Their knees her to ſalute in Complement,
Much leſſe her to adore, for ought we read:
Rome will not here the Wiſemens footeſteps tread.
Nor ſuffer Chriſt to mans eſtate to grow,
Sith this her Church, Monkes, faith would overthrow.
Romes Ladies Prayers, her Primers, Offices,
Houres, Maſſe-bookes, Pſalters, and ſuch Blaſphemies,
Muſt be caſheer'd then, and her New faith too;
Moſt Monkes, Nunnes, Fryers it would quite undo;
To hinder Chriſt from doing all this ill
He muſt be kept a little ſucking ſtill.

* If the conſecrated Bread and wine, which *Rome* holds, to be the very glorified Body and Blood of Chriſt, will putrifie, mould and corrupt if over-long reſerved, as experience witneſſeth, and all Romiſh Divines grant: then much more the Virgins milke: unleſſe they make it better than Chriſts very body and blood.

(v) *Impera Filio tuo Monſtra Te eſſe Matrem.* Yet remaining in all their Houres of our Lady and Maſſe-bookes and ſundry Manuals of their Devotion, intimating Chriſt now in ſtate of Glory to be ſtill under his Mothers Cõmand. See B. *Vſh. Anſ.* to the *Ieſuits Cbal.* p. 478. to 496. (x) Mat. 2 1. 2. 9. 11.

Meane time his mother rules al, weares the Crown,
And he (poove Infant) is depos'd, kept down;
Least this should be forgot, or men it doubt
Rome though it fit to Paint, Print, set it out,
In all her Churches, Psalters, Bookes we finde
By *Statues, Pictures*, all of this to minde;
Where *Mary sits as Lady*, yea, as * *Queene*
Of Heav'n upon a Royall Throne, betweene
Two Angels, wearing a great Triple Crowne,
Vpon her head, to adde to her renowne;
With Christ a little Babe, held in her Armes
Or Lap, which she so over-rules and charmes
With threates, or flatt'ries, that he there still lyes.
For sundry ages, and yet never cryes,
Though thus abus'd, kept from his Crowne and right
So long; perchance his Mother doth affright
Him with the Rod, and should he but once cry
For justice, she would whip him instantly.
But *Mary* thou art full of innocence,
Not guilty of these crimes; its *Romes* offence
Thus to abuse thee, and thy Sonne, and make
Him still a Babe; thou from him thus to take
His rule, Crowne, Kingdome: O Sweete Jesus thou
Art very patient, and to anger slow;
Else thou couldst never suffer *Rome* so long,
Thee and thy blessed Mother thus to wong
With these Blasphemous Pictures, Images,
False Reliques, Legends, and Idolatries:
No doubt thou wilt avenge these in due time;
Meane while let me her censure, in this Rime.
Its not thy person, nor thy Mothers, I
Here lash, taxe, censure, but *Romes* Blasphemie;
I onely jeare, discover to her Eyes
Her damned follies, and Idolatries
In these her Pictures, Reliques, that she may
Discerne,

* Thus is She pictured not onely among Papists abroad, but at home to, and such a Statue of her hath beene lately set up over the Porch of S. *Maries* Church in *Oxford* to the great scandall of Protestants, and obduration of Papists.

Diſcerne, renounce, and caſt them cleane away.
Lord cleare her eyes by this, that ſhe may ſee
Her curſed follies, and them henceforth flee.
Beholding thee, not as a ſmall ſuckling,
But as her onely crowned Lord and King:
Not as thou once waſte, but as thou art now;
Then all their knees to thee alone ſhall bow,
Not unto *Mary*, who is grieved ſore,
To ſee *Rome* thee neglect, and her adore.

On, and againſt Papiſts painting the Virgin Mary, and other Saints in new faſhions, with frizled, poudred haire, and rich dreſſes. 6.

VVHat? Lady *Mary* frizled, ſpotted, painted?
I feare the bleſſed Virgin is Un-Sainted;
Or hath quite loſt her old Virginity,
She now appeeres ſo wanton to the Eye;
So rich, and ſtately, in ſuch Dreſſes ſhe
Never here uſed, and abhorr'd to ſee.
I feare ſome Ladies who curle, powder, paint,
To warrant theſe, have made her ſuch a Saint:
Stript her of all her modeſt, courſe aray,
Put her in faſhion, made her rich, compt, gay,
Curled and ſpotted; yea, as wanton, vaine
As thoſe lew'd Females who in Stewes remaine.
She was a modeſt Virgin heretofore,
Now ſhe may be a *Lady*, or a *Whore*.
Fie Ladies, fie! you may your ſelves defame
And Antique thus, but not this bleſſed Dame,

Who spits at all such Dresses, and defies
Her selfe and you, whiles clad in such disguise.
No wonder if lewd *Rome* the Whore now play;
Shee makes the Virgin one by such Aray,
To Grace her Trade, and keepe her Company:
How dare Her Nunnes then save their Chastitie?
Alas (y) *they doe it not*; but seemingly;
They were *Romes* Bastards else, not Progeny.
I'le never thinke *Romes* Church chaste any more,
Who paints the blessed Virgin like a Whore;
Nor wonder why the Female Sexe curles, paints,
They learne to doe it from the Roman Saints.
These are now lawfull by Canonisation;
Not ill, but holy by Romes Consecration;
No doubt most Madamswill now curle, spot, paint,
Since to doe these things is to be a Saint,
At least in shew; and that may well suffice;
No matter for the Heart, these please the Eyes.
If by nought else, by this at least we know
Romes Saints are voyd of substance, nought but shew;
Nay, Romes great vaunting Church to be a Whore,
Since farre more painted, gaudie than before,
More stor'd with Baudes and Panders to intice
Men to her lusts, and to uphold her vice.
Setting her Saints out to mens publike viewes
In such Attyre as suites best with her stewes.
Joyne but her (z) *publike Stewes* to this her Paint;
She's than a *true Whore*, but a *varnisht Saint*.

(y) *Nicolaus de Clemangis, de corrupto Ecclesiæ statu c.15. 23. Agrippa De Va. Scient. c.63.*

(z) *Agrip. De Vanitat. Scien. c.63. Espencæus de Continentia l. 3. c. 4.*

On

On Saint Dominicks *viſion of Fryers of his Order hid in heaven under the Virgin* Maries *Peticote; and on the Reliques of her Garments which Papiſts keepe and ſhew in ſundry places.* 7.

*S*aint (a) *Antonine* of *Dominicke* doth write,
That he to heav'n was rapt up in his ſprite,
Where he Monkes of all Orders did eſpie,
But of his owne, not one could there deſcry:
Whereat amaz'd, the Lord Chriſt bids him be
Of good Cheere, for of his owne companie.
There were great troopes in heaven bid, (where I wot?)
Under the Virgin Maries *Peticoate;*
Whom he there ſhew'd him; none being ſo nigh
Or deare to her as his fraternitie:
This ſtorie's Canoniz'd, we muſt give faith
To what this Saint ſaw, and another ſaith.
Belike this chaſt pure Virgin, *who* (b) *here fled*
Mans carnall knowledge, and the Marriage bed,
Mounted to heaven, and in ſtate of joy
Is growne more wanton, common, not ſo coy
As here ſhe was; or hath forgot, caſt by
Her Virgins ſtate, and Priſtine chaſtity,
Since ſwarmes of Leacherous Fryers thus reſide
Under her coates, too neare her skin, thighes, ſide.
T'was well this Order had no being when
She was on earth; Sh'ad ſcarce beene Virgin then.
Theſe *Jacobines* who now ſo neere her lye,
I doubt had rob'd her, of her chaſtity.
But is the Virgin in her Robes there clad? (ſad.
This news perchance may make ſome Monks look

(*) *Sum. part.* 3. *tit.* 23. *c.* 3 *f.* 159. 160.

(b) Luk. 1.34.

The (c) *Relikes of her Garments they shew here*
Will prove all false, hath she her Wardrobe there;
Unless they say, she left her cloathes behind:
How doe they then her Coates in heav'n thus find?
Perhaps she hath new suites made there, her old
She them bequeath'd to be kept, shew'd, bought, sold.
If so, then Taylors shall be sav'd, and skip
To heav'n, to make Coates for her Lady-ship:
Have they no merits, faith, grace, yet their trade
Will save them; else her cloathes could not be made.
And to make robes for Her deserves doubtless
A place in heav'n, she cannot give them lesse.
But how came Fryers by those cloathes which she
Here wore on earth? or how can they or we
For certaine know them to be hers? since they
So rich, fresh, gawdy, not like her aray,
(Not heard off in the world nine hundred yeares
Or more from her decease,) may breede just feares
They are * not hers? nor can they shew us by
What trusty hands they were kept anciently,
And thence transmitted to them, for to make
Blind sots adore them for the Virgins sake.
Besides, her cloathes were old when first off cast;
Full sixteene hundred yeares since that are past,
They then were rotted, perisht long agone,
And so the fresh, rich Ragges, they shew are none
Of hers, no doubt; unless they chance to say
New shreds of Reliques drop from heav'n each day
From her into their Wardrobes; whence *their* (d) *store*
Of Reliques now is more than heretofore;
So great, that they ten thousand times or more
Exceede all Garments which on Earth she wore:
Their store of new, fine, gaudy Reliques now
Must needes then fall from heav'n to them below:
She's

(c) See *Tho. Beacons* Reliques of *Rome.* Hospinian De Origine Templorum: cap. Reliquiis.

*See *Cassandri Consultatio, cap. De Veneratione Reliquiarum, p. 973. 974.* Where he freely confesseth, that most of the Reliques Papists now shew, *are great and detestable Impostures,* & therefore wisheth that all shewing of Reliques should be utterly abolished.

(d) See *Tho Beacons* Reliques of *Rome.*

She's now a Queene, a Lady, hath each day
Or weeke at leaſt, rich ſuites of new aray,
Which once put on, the old droppe to them here,
Becauſe none will *adore ſuch Reliques there,*
As ſome doe here, and trot from place to place*
In pilgrimage them to ſee, kiſſe, embrace.
Againe, her Robes are now *of* (e) *larger ſize,*
Sith under them an Hoſt of Fryers lies:
I wondred much how Papiſts got ſuch ſtore
Of *Maryes* ragges, but I wonder more,
They have ſo few, *ſince her Coate is ſo wide*
And long, that it whole tooopes of Monkes can hide.
O *Mary*! now thou haſt a monſtrous traine,
Me thinkes its weight, length, breadth, ſhould thee lade, paine,
And ſinke to earth, unleſſe ſupported by
Thoſe ſtrong fat Monkes who under it hid lye.

* See *Tho. Waldenſis, Tom* 3. *Tit.* 23. c. 164. 165. & *Tit.* 21. c. 161.

(e) Eratque hoc tantæ capacitatis & immenſitatis veſtimentum, quod totam cæleſtem patriam amplexando dulciter continebat. *Antoninus:* Hiſt. pars. 3. Tit. 23. c. 3. f. 159. b.

On, and againſt Papiſts reſerving the Hoſt and carrying it in Proceſſion. 8.

VVHy doth *Rome* keepe Chriſts *Body* priſoner ſtill*
Within her pixes, quite againſt his will?
Nought *of the Paſchall* Lambe (*which* (f) *typified*
Chriſt and his Supper) *might* (g) *remaine, abide*
Untill the morning, if ought did they then
Muſt burne it in the fire forthwith: yea when
Chriſt did his Supper inſtitute, he *ſayd,*
(h) *Take Eate* forthwith, and nothing then up laid,
Reſerv'd within a pix: Chriſts gueſſe muſt eate
Not keepe nor Cloſet up their ſacred meate.

* See *Tho. Becons* Reliques of Rome. Vol. 3. fol. 328. b.

(f) Cor. 5. 7. 8.
(g) Exod. 12. 10. c. 29. 34.
(h) Mat. 26. 26 Mar. 14. 22. Luc. 22. 11. 19. 1 Cor. 11. 24.

The

The (i) *Paschall Lambs flesh none were to carry*
Abroade out of the house; to Typifie,
That none must carry Christs body abrode
Out of the Church, the place of its abode.
Yet *Rome in her* (k) *Processions carries it*
Abroad about the streetes, and deemes it fit.
Christ rode but once, and then upon an (l) *Asse*;
But now he doth oft in state, triumph passe
On great Mens shoulders in Procession,
As if he could not stand, walke, goe alone:
By which they turne Christs Supper to (m) *a play*;
When they Processions goe, they ever stray.
Besides, *Rome doth her Hosts still* (n) *elevate*
And them adore; these customes are but late.
Christ, the Apostles, neither us'd nor taught
Them; doubtlesse, than they are not good, but naught.
Rome may ill boast of her Antiquity,
Her practise in all this is Novelty.
But here (o) *Rome pleads, that* Aaron *did reserve*
A (p) *pot of Manna, and the same preserve.*
Within the Arke, by Gods Command: *therefore*
She may and doth her Hosts reserve in store,
Thus in her pixes: But this will not serve
Her turne, for he the *Manna did reserve*
By Gods (q) *expresse Command*: But she hath no
Command from God her Hosts to pix up so,
But onely *them* (r) *to Eate without delay,*
As (s) *Manna eaten was the selfe-same day*:
By Gods precept, and might not be kept til
The morrow, as her Sacred Hosts are still.
Besides, this Manna was not kept to eate,
As are her Hosts: nor did they oft repeate,
Renew the same; *when Rome her Hosts each day*
Or weeke doth change, nor did Manna decay,
Or putrifie, as (t) *Romes hosts oft times doe*,

Wanting

(i) Exod. 12. 46.

(k) *Concil. Coloniense sub Adolpho. An.* 1549. c. 17. 22. *Surius Tom.* 4. *Concil.* p. 853. 854.

(l) Mat. 20. 5. to 11. Mar. 11. 7. 8. 9. Luk. 19. 35. 36. 37.

(m) Qua: (k) before.

(n) See *Missale Romanum*: & the Cannon of the Masse *Acts and Monumenti.* in the old Edition: p. 891. to 897. *Tho. Beacons Reliques of Rome.* p. 385. a.

(o) *George Dowley* Priest, his briefe Instruction. p. 175.

(p) Exod. 16. 32. 33. 34.

(q) Exod. 16. 32.

(r) Mat. 26. 26.

(s) Exod. 16. 19 20. 22. 23.

(t) *Summa Angelica: Eucharistia.* 1. *Sect.* 38. 39. 40.

Wanting Christs warrant to reserve them so;
Nor was it kept, *but for a* (v) *memory*,
To shew unto the Jewes posterity
In future ages, when all Manna ceast,
With what bread God did their fore-fathers feast
In wilderneſſe, when he from Egypt Land
Them brought, and rescude with a potent hand:
So is the Text expreſſe: Now *Hosts remaine*
And shall not ceaſe till Christ shall (x) *come againe.*
You then no ground from Manna have to store,
Reserve your Hosts in Pixes any more,
But rather not to doe it; since *none might*
(y) *Reserve their Manna till the next dayes light*:
And Manna was a (z) *type of sacred bread,*
Of Christ, wherewith our soules are nourished.
Nor is the Arkes removing, any ground
Whereon *Rome* can her Hosts Processions found,
For that remov'd not but by Gods (a) *Command*
Whilst Israel journeyed towards Cana's land;
Wherein when they were seated, *it did* (b) *rest*
Still in one place, which by it was much blest.
Nor did the Arke once in Procession ride
About the streetes, as your Hosts doe: beside
When it remov'd none did fall downe before
And worship it, as you your Hosts adore
In your Processions, on set dayes kept still:
Whereas the Arke (c) *remov'd still at Gods will*:
But you have no command your Hosts to beare
Thus in Procession, and you seated are
In peace within your Countries; therefore you
To these Processions must quite bid adue
Till God command them, and you journey to
The Land of *Canaan*, as the *Jewes* did tho.

(v) Exod. 16. 32. 33. 34.

(x) 1 Cor. 11. 25. 26.

(y) Exod. 16. 19, 20.

(z) Joh. 6. 31. to 52.

(a) Exod. 17. 1 c. 40. 36. 37. 38. Num. 9. 15. 16. 17. 18. 19. 20. 21. 22. 23.

(b) 2 Chron. 6. 41. Psal. 132. 5. 8. 2 Sam. 6. 10. 11. 12. 17. 1 Sam. 7. 2.

(c) Num. 9. 15. to 23.

9.

On Popish Tapers.

TApers at noone day burning? why? to light
A blind Religion to which day seemes Night.
Papists thinke all else blinde: How blind are they
Who thus need burning Torches at Noone-day?
But tis to (*d*) *shew, that Christ is this worlds light:*
Doth not the shining Sunne shew this more bright
Than any Tapers? *which gives* (*e*) *Light to all*
The world alone, and is the *Radicall*
Fountaine of all light; whereas Tapers give
Light but to few, who cannot well perceive
Their Light at Noone-day: None then neede such light
But Romish Owles who hate the Sunne, love Night;
And are so senseleſse, that they cannot see
Feele, taste, their Sacred Host still Bread to be.
(*f*) *Lactantius* deem'd this Madnesse heretofore
In *Pagans*; then in Papists 'tis much more.

(*d*) Fox Acts and Monuments. *p.* 685. in the old Edition, *Tho. Waldensis.* Tom. 3. Tit. 24. c. 166.
(*e*) Gen. 1. 16. Psal. 136. 7. 8. Psal. 19. 1. 2.
(*f*) Num igitur mentis suæ compos putandus est, qui auctori & datori luminis candelarum aut cerarum lumen offert pro munere? *De vero Cultu.* l. 6. c. 2.

10.

On S. Michaels *Buckler and Poynard, kept for a Relique in the Chapple of* S. Michaels *Mount in* Normandy.

IN (*g*) *Michaels Chappell in S. Michaels Mount*
Is kept a Relique of no small account,
Arch-Angel Michaels double Buckler, made
Of fine red velvet, which doth never fade;
And his steele Poynard, with which Armes he fought
Against the (*h*) *Dragon, when he cast him out*

(*g*) *Tho. Beacons* Reliques of Rome: Vol. 3. f. 90. a. Declation du Pere Basil. a Sedan. 1637. p. 84.
(*h*) Rev. 12. 7. 10 14.

Of

Of Heaven, with all his Angels: certainely
Theſe famous Reliques are a forgery,
Since Angels ((*i*) *Spirits*) in a Spirituall
Warre, as this was, could uſe no corporall
Armes, inſtruments of warre; nor doe I finde
By Scripture, they had weapons of this kinde:
I doubt theſe Armes were forg'd by *Romes* Clergie,
Who uſe *ſuch* (*k*) *Armes, and lay devotion by*
In all their warres, ſince *Michael* as they ſay
Clad with theſe Armes, not Prayers got the day
Of the red Dragon, Satan, and his Hoſt;
Who elſe perchance the day and field had loſt.
How Spirits can repel'd, or conquered be
With ſwords and Bucklers, I cannot yet ſee.
Thoſe who this Dragon will repulſe or ſlay
Muſt uſe no Armes, but onely (*l*) *faſt and pray,*
And neede no other Buckler, ſhield, or ſword,
But Prayer, Faith, and Gods moſt Sacred Word
Saint *Michaels* Buckler, Poinyard, and ſuch Armes
Cannot defend men from the Devils charmes.

(*i*) Pſal. 104. Heb. 1. 7.

(*k*) See Platina, Balæus, Benno Cardinalis, Creſpin and others in the life of Pope *Hildebrand*, and other his ſucceſſors.

(*l*) Mat. 17. 21. Eph. 6. 11. to 19. 1. Pet. 5. 8. 9. Jam. 4. 7.

On the Reliques of Ioſephs *Han, and the Aſſes tayle.* 11.

IN France, at (*m*) *Courchiverni neere to Blois*
Within a Bottle they keepe, ſhew the Noyſe,
Or Han which Joſeph, (Chriſts reputed father)
Us'd when he cleft wood, or when ſquar'd it rather.
A famous Relique: 'twas, a skilfull man
Who could both catch and bottle up his Han
In ſuch good pickle, that it keepes freſh ſtill
For ſixeteene hundred yeares and more: what ill

(*m*) Declaration du Pere Baſil. p. 85.

Fortune had *Josephs* Body to decay,
When as his breath and Han last to this day,
And are preserved with such speciall care,
When as his body, bones, flesh perisht are.
His Han at first was not seene, onely heard;
Now onely seene, not heard; tis false, or mar'd:
The (n) *Asses tayle whereon Christ rod, which they*
Have yet to shew, to this Han joyne they may,
Nay weare the Asses tayle, eares, skin and head,
Since they such Lyes for Truths have credited;
Which Fooles and Children would deride and jeare:
They are more sottish than the Asse, I feare.

(n) At *Genets*: See *Tho. Beacons* Reliques of Rome. Vol. 3. f. 90 a.

12. *On the Popish Sacrifice of the Masse.*

VVHat, Masse no Sacrifice? this mine heart cooles
Yet courage; *tis the* (o) *Sacrifice of Fooles.*
Why so? they thinke Priests offer Christ againe,
Yet doe not, cannot do't: the (p) *Text is plaine.*
They say, (q) *it is for use, worth, better, more*
Than that which Christ made on the Crosse before.
As if that Pictures were more excellent
Than any Persons which they represent.
It *strangles, murders, Christ a fresh each day;*
And yet it is unbloody, as they say:
Yea meritorious; then the High-Priests, Jewes
For killing Christ, Heav'n merit, its strange newes.
It *doth availe (they hold) both quicke and dead:*
True; Priests who live, by it are nourished;
Yea much inricht, and buried sumptuously

(o) Eccles. 5. 1.
(p) Heb. 9. 13. 25. 26. 27. 28. c. 10. 10. 11. 12. 13. 14. 17. 18.
(q) See *Beller. de Sacrificio Missæ. Declaration du Pere Basil c. 8. Tho. Beacons* Reliques of Rome, Vol. 3. f. 366. 367.

When

When dead; thus quicke and dead Priests gaine thereby;
When as Lay-men by it are oft undone;
The deade mans Masse, quite breakes his living Sonne.

On Romes seven Sacraments.

13.

TWo Sacraments? No more? too few by five,
Had Popes no more to sell they could not thrive:
(r) *Seven's a compleate number*; they may sell
One Sacrament each day, and so gaine well;
Its fit each day should have its Sacrament
To vent, else Popes would hardly be content,
Now they may Market keepe all weeke, yeare; this
Popes well remembring, thought it not amisse
To adde five Sacraments to Christs owne two,
The sale of which if lost, would them undoe.

(r) See *Bellar. De Sacramentis. Contr. 6. de Numero Sacramentorum.* And *Amesii. Bellarminus Enervatus. Tom. 3. c. 6. f. 52. 53.*

On Romes seven deadly Sinnes.

14.

BUt (s) *Seven deadly Sinnes Rome*? if thou sell
All sinnes but these, thou mayst thrive pretty well:
But thou to raise thy Holy Fathers rents
Mak'st veniall all thy seven Sacraments:
The sale of each which is a mortall sinne:
Thou must thy tale of deadly sinnes begin
To double, since thy seven Sacraments

(s) *Officium beatæ Mariæ: Ledesma. c. 14. Canisius Sum. Doct. Christianæ p. 237. 238.*

Thus sold, prove deadly sinnes in their events
But are these deadly, sith thou sellst them all?
Not so: at Rome all sinnes are *Veniall.*

On Romes Latine prayers.

15.

ROme will have none *but* (t) *Latine prayers to God*;
Twere just to whip her with the selfe same rod;
Give her but *Latin*, henceforth, and no *Coyne*,
She will to *Latin* any Language joyne:
Nay damne the Tongue, and to gaine *Gold* good store,
Sweare she will ne're receive the *Latine* more.

(t) See Missale Romanum, Officium B. *Mariæ*. *Fox* Acts and Monuments. p. 1717. to 1721. in the old Edition.

On Popish Miracles.

16.

MIracles still? after so many done?
Is such a wonder as the world might stonne.
Doth Romes faith stagger? is she yet in doubt
That she for (x) *Miracles* thus still cryes out?
Either the old were false, the *Faith* untrue
They did confirme, else ther's no needle of new.
The old Faith's lost in Rome, she hath a new one,
She needes new wonders, it to make a true one:
(y) *Such she hath store of too*, and yet she cryes
For more: I doubt she knowes they are but lyes,
And false impostures, else she would not call
For fresh, her new false faith to keepe from fall.
Hold then thy peace Rome, else I must thee tell
Thy faith is false, and thou an Infidell.

(v) *Tho. Waldensis* de Sacramentalibus. Tom. 3. Tit. 14. c. 124. 125. p. 239. to 233.
(x) Mar. 16. 17 20. Heb. 2. 4. Joh. 4. 48.
(y) See *Surius*, *Ribadeneira*; *Antonius* and others in the lives of the Saints: *Maffæus* his History of *India*, & the Jesuites letters thereto annexed from thence.

On Popiſh whippings and Satisfactions. 17.

IF whipping might ſinnes purge and ſatisfie;
Each *Bridewell* ſhould then be a *Purgatory*;
And *Rogues* there dayly whipt, ſhould merit more
Than all the members of the Roman whore;
Who now to ſatisfie and merrit well
Should ſtill be kept, whipt, tortur'd in *Bridewell*.

On Papiſts abſtaining from fleſh on faſting dayes. 18.

PApiſts *in* (z) *Lent, on faſting dayes will Eate*
Noroaſt, boyld, backt fleſh: its unlawfull meat,
Yea, mortall ſin to taſte it, yet they will
On all theſe dayes of raw fleſh take their fill
Ronne againſt dreſt fleſh, on theſe dayes hath Law;
She might doe well to make ſome Acts 'gainſt raw:
Gainſt fleſh in Chambers, not in Halls onely;
For her their Faſts, prove Feaſts of Venery.
How ever its no (a) *Faſt no fleſh to eate*,
And yet to feaſt on fiſh or better meate;
As Papiſts doe, who on their Faſt dayes feede
On choyceſt fiſh, and in their Cates exceede.
Which doe their fleſh more pamper, more inflame
Their luſts, than *fleſh*, which they for this cauſe blame.

(z) *Surius Concil.* Tom. 2. p. 1048. Summa Angelica Tit. Jejunium.

(a) See Summa Angelica Tit. Jejunium. *Ambroſe* ſe. Elia & Jejunio.

On

19.

On Papists making marriage a Sacrament, and forbidding Priests to marry, yet permitting them to keepe Whores.

ROme (b) *Marriage makes one of her Sacraments,*
Yet that her Priests should marry disassents:
They are too Holy, wives to have; yet they
Keepe (c) *Whores good store; Rome will not say them nay,*
But force them to it by an annuall rent:
She should make whoredome then a Sacrament
Not marriage, since to her Sacred Clergie
She doth the lust, not first, as ill, deny:
It is no Sacrament, but thing unclean,
Which doth (d) *unpriest, unhallow Sacred men:*
This marriage doth, not whoredome now in Rome,
Nought is her Sacrament then but whoredome.

(b) Concilium Senonense *An.* 1528. Decreta fidei. c. 10. 8. Surius Tom. 4. Concil. p. 627. 729.
(c) Agrippa de Vanitate Scient. c. 63. Espencæus de continentia. l. 3 c. 4. Grauamina Germaniæ.
(d) Surius. Concil. Tom. 3. p. 158. *Fox* Acts and Monuments p. 924. *John Bale's* Acts of English Votaries. Gratian. Diff. 26, to 46.

On Romes extreame unction, and its being a Sacrament.

20.

APostles (e) noynted *sicke men to restore*
Them to their health againe, onely, wherefore
Doth Rome then noint them foly at the last,
To dye, when all hopes of health, Life are past?
Well may she this her Unction terme, *Extreame;*
Tis *extreame madnesse,* folly or a dreame:
She saith a (f) *Sacrament too;* this I doubt
Since ne're done in the Church, but alwayes out.
It is a *Chamber,* not *Church* Sacrament;
In this it doth from all the rest dissent.

(e) Mark. 6. 13. Jam. 5. 14.
(f) Concilium Senonense *An.* 1527. c. 10 Surius Tom. 4. p. 729. Summa Angelica. Tit. Sacramentum Sect. 6.

On

On Papists implicit Faith, and Images.

PApists have no faith: for they (*) *all beleeve*
As doth their Church; they hang all on her sleeve;
Their faith is *in their Church*, *not* (g) *them*; they then
Are *Infidels*, at least wise *Faithlesse* men:
There is no (h) *true faith in their Church now left*,
They then of all faith must needs be bereft:
We may then call each Papist *Infidell*,
Who hath no faith, or what he cannot tell.
No wonder than if Papists so delight
In Images, they *onely walke by sight*,
Not (i) *Faith*; and so must have before their eye
The * *Pictures of Christ and the Deity*;
Which cannot stand with *Faith*, *the* (k) *evidence*
Of things not seene, not subject unto sense.

21.

* Rhemists annot. in Lu. 12. 11.

(g) As all true faith is in the person beleeving. 1 Pet. 3. 15. 2 Tim. 1. 5.

(h) See D. *Raynolds* Theses; and M. *Burtons* Bable no Bethel.

(i) 2 Cor. 5. 7. c 4. 18.

* See *Tho. Waldensis* Tom. 3. Tit. 19. c. 155. and Tit. 20. c. 158.

(k) Heb. 11. 1. 2. Cor. 5. 7.

On Popish blind obedience.

PApists *must* (l) *ne're once doubt what Priests have told*:
Why tell they then Priests money, weigh their gold?
Belike their Doctrine's currant, not their scale:
Their *Coyne* not *Doctrine*, needes both *Weights* and *Tale*.
If they may erre, cheate, prove false in their coyne;
Why may they not then in faith erre, purloine?
[Which they than money lesse mind, and esteeme;]
Its safe to try their faith by *weight* and *Beame*.
The (m) *Noble wise Bereans heretofore*
By Scripture try'd Pauls Doctrine, you much more

22.

(l) *Tollet. de Instruct. Sacerdotis. l. 4. c. 3. Cusanus. Epist. l. 2. c. 6.* See Sir *Humfry Lynde* his By-way-Sect. 22.

(m) Act. 17. 11 12.

(n) 1 Thess. 5. 20. 1 Joh. 4. 1 Joh. 5. 39. 2 Cor. 13. 5.

Then *ought to* (n) *prove your Priests by Scriptures test,*
Since they are sinnefull, erring men at best.

(n) 1 Thes. 5. 20. 1 Joh 4. 1 Joh. 5. 39. 2 Cor. 13. 5.

On *Popish Pilgrimages, Offerings, Kneelings Prayers to the Images of the Virgin* Mary; *and their Worshipping of her and them.*

23.

VVHat, * *Pilgrimages still*? Crosse too and fro?
They erre no doubt, who thus a wandring goe;
Their way, light, guide are lost, yea faith, I doubt;
Perhaps they Straggle thus to finde them out.
The (o) *wise Men which came to Jerusalem*
Out of the East, when Christ at Bethlehem
Was newly borne, led by a wondrous Starre,
Tooke all this Paines and Pilgrimage so farre
To worship Christ alone; whom when they found,
Saw with his Mother Mary, *to the ground*
They (p) *fall and worship Him*, not her; *present*
Their gifts, Gold, Incense, Myrrhe, with joynt consent
To him alone, though then a Babe; but to
His Mother they no gifts give; nor yet doe
Her any Worship that we reade off: Why
Doe foolish Papists then quite contrary
To these wise men, (q) *trotting in Pilgrimages*
From place to place? to sundry Images
(Not Persons) of the Virgin; *and before*
Them fall downe on their knees and (r) *them adore,*
Present with gifts, pray, supplicate for Grace;
Whilst Christ in all this Worship hath no place,

Or

* See *Tho. Waldensis: Tom.* 3. *Tit.* 15. c. 134. to 138.
(o) Mat. 2. 12. 8.
(p) Mat. 2. 11.
(q) *Tho. Waldensis. Tom.* 3. *Tit.* 15. c. 134. 135. 136. 137.
(r) See *Tho. Beacon.* Vol. 3. f. 232. 233. and *Tho. Waldensis. Tom.* 3. *Tit.* 19. c. 150. 151. 152. 153. 154. to 159. Petr. de Cabrera, in 3. part. Thom. quest. 25. Art. 3. Disp. 2. num. 15. 32. *Lyndewood Constit: provinc. lib.* 5. *de Hæret. cap. Nullus.*

Or very little; no nor yet his Mother,
Whose Images ador'd are, and not her.
But they *them for her* (*t*) *sake alone adore,*
And Honour thus: What then? these heretofore
Did not her Person Worship, when they came
Into her Presence, nor fall to the same,
But Worshipt Christ alone; Why then give you
More to her Picture than was ever due,
Or done unto her Person anciently?
No doubt it is most grosse Idolatry,
Point blanke against Gods Law: which *doth defend*
Men (*t*) *to; before an Image once to bend*
Bow, fall, or Worship; though the Imagry
Be of no Creature, but the Deity.
If then none must Gods, Christs Statues adore,
Nor make; much lesse may they bow, kneele before
The Virgins; or as Pilgrims to them goe
To offer gifts; the Wise men did not so;
And those who these *Wise Mens* steps will not trace,
No doubt are errant Fooles, Sots, Voyd of grace;
We finde a (*v*) *Leaper, Jairus, one borne blinde,*
A Man possest, two of the female kinde,
Both Maries, the Disciples, worshipping
Christ, and to him falling, kneeling, praying;
But reade not in the whole New Testament
Of any that in Pilgrimage once went
Unto the * *Virgins Person*, or that pray'd,
Or made suite to her for grace, helpe, or Ayde,
Or once ador'd, or worshipt her: What ground,
What shew have Papists then whereon to found
Their worship of, their Offerings, Pilgrimages
And prayers too, before her Images;
Their Ladies-Masses, Psalters, Houres? truely
None that I know, but their Priests knavery;
Who to enrich themselves make fooles by flockes
To Run, pray, Offer, to their Ladies Stockes:

(*t*) *Tho. Waldensis qua.* 1. Catechismus. Rom. part. 3. c. 2. Sect. 14.

(*t*) Exod. 20. 4. 5. Deu. 4. 15. 1021. c. 5. 8. 9. c. 16. 22. Levit. 26. 1 Psal. 97. 7. Exod. 23. 24. Josh. 23. 7. Judg. 2. 12. 13. 14. 15. 1 King. 18. 19. 2 King. 17. 35. 36. 37. c. 19. 18. 2 Chr. 25. 24. Isa. 2. 8. 9. 20. c. 30. 22. c. 31. 7. c. 44. 15 17. 18. 19. 20.

(*v*) Mar. 8. 2. c. 9. 18. c. 28. 9. 17. Mar. 1. 40. c. 5. 6. 22. Luke 5. 12. c. 24. 52. Joh. 9. 38. Mat. 15. 25. c. 20. 20.

* Who went in person to visite her cosen *Elizabeth*, Lu. 1. 39. to 45. not *Elizabeth* to visit her.

Substract these offerings, then your Priests will say
You needе not to her Statues runne, kneele, pray,
As now you doe without all warrant, ground;
Take heede lest God your Soules for this confound.

On Romes Worshipping the Crosse, Nayles and what ever touched Christs Body, with Latria or Divine Worship.

24.

ROme holds for truth, *that what* (x) *toucht Christs Body*
Must be adored with Divine Latry.
Hence, *she adores the Crosse, Nayles, Speare with it*
And makes them Saints (*at least the* * *Speare*) tis fit
They should adde *Judas* to this Number, who
Hath (y) *kist his Lippes, betray'd and kild him too,*
And toucht him oftner, hurt him more than Crosse
Or Nayles; his Saint-ship must not suffer losse;
Rome must adore him too; with all the traine
That (z) *led Christ to the Crosse when he was slaine,*
Each thorne that Crown'd him, all his vestments; yea,
The (a) *Asse he Rode on, Earth he trod on, Sea*
He (b) *walkt on,* (c) *Shippes wherein he sate, or Sail'd,*
All those his very (d) *touch to cure prevail'd.*
If these be not Enough, Rome, to adore,
I will yet shew thee something else in store;
Thou must adore his very Excrement;
Twas in him, from him, hath a pleasant sent:
All other reliques, hadst thou store of these,
Would lose their Honour, worship, dignities,
There

(x) *Tho.* Waldensis Tom. 3. Tit. 13. c. 120. 121. f. 223. 224
* Whom they stile S. *Longinus* the souldier that pierced Christs side, and S. *Eloi*, which was but the Nayles. See *Surius* and *Ribadeneira* in their lives of the Saints.
(y) Mat. 26. 48. 49. Mar. 14. 43. 44. 45. Luk 22. 47. 48.
(z) Mat. 26. 67. c. 27. 26. to 37. Joh. 19. 16. 18.
(a) Mar. 25. 2. to 10. Joh. 12. 14. 15.
(b) Mat. 14. 25. Mar. 6. 48.
(c) Mat. 8. 23. 24. c. 13. 2. c. 14. 13.
(d) Mar. 6. 56.

There is one yet left, thou doſt moſt adore,
The Devill, will you know the cauſe wherefore?
He (e) *touchd Chriſts body too oft times, when he*
Firſt tempted him, as we in Scripture ſee,
Proffring him all Earths Kingdomes, Glory, ſtore
If he would fall downe, and but him adore;
Chriſt then refus'd his bribe, and worſhip too
His Vicar takes it, will the Homage doe
Not for the bribe; no, he doth (f) *him adore*
Becauſe he toucht Chriſts Body heretofore;
And that not with *Dulia*, but *Latrie*;
Yet Rome is guiltleſſe of Idolatrie.

(e) Mar. 4. 1. to 12. Luk. 4. 1. to 10.

(f) Rev. 9. 20.

On Romes Prayers to dead Saints, and for the dead. 25.

ALL *Men beleeve* (f) *God heares them when they Cry:*
Where Saints doe ſo, (g) *moſt doubt; ſome quite deny.*
Its madneſſe then to leave a certaine way
And chuſe a doubtfull, when we goe to pray:
Saints cannot heare, (h) *unleſſe God firſt reveale:*
Why doe they then from *him* to *them* appeale?
This done, they muſt rebound prayers back againe,
Why doe they trouble God and Saints in vaine?
In fine; not they, but God alone muſt grant:
Why run they then to Saints for what they want?
Fly then to God alone who heares, grants all:
Its (i) *booteleſſe, ſenſeleſſe, on dead Saints to call.*
Rome Prayes to, and for *dead men*; well ſhe may;
Her prayers dead are, fit for none elſe but they.
Th'one heares them not; th'other no good thereby

(f) Pſal. 65. 2.
(g) *Peter Lombard* ſentent. l. 4. art. 25. ſee *Scotus* and others on that place: and *Gabr. Biel. in Can. Miſſæ c.* 31.
(h) *Biel Ibidem Scotus.* in 4. Sent. *Diſt.* 45. *qu.* 4.
(i) See Eccleſ. 9. 5. 6. Job. 14. 20. 21. Iſa. 8. 19. c. 38. 10. 11. c. 63. 16. Heb. 7. 23. 24. 25.

Reape; they that make them lesse; such Prayers then fly.
Prayers *to*, and *for dead men*, well agree;
They both *dead*, faithlesse, bootelesse, sinfull be.

26.

On Romes Divine adoration of her painted Crosses.

ROme thy Crosse-worship now is at a losse,
Not one of all thy Reliques of Christs Crosse,
Or peeces of his vestments did *once* (k) *touch*
His body; for his Garments were no such.
But grant these did, yet sure not one of thy
Carv'd, painted Crosses had this dignity,
Unlesse thou say his Bodie's Nail'd to all
Those Crosses before which thou now dost fall:
Thou must then make as many Christs or more,
As thou hast Crosses, or not one adore.

(k) See (x) before. See *T. Beacons* Reliques of Rome.

27.

On the Papists supposed Looking-glasse of the Trinity, for their Saints to see Prayers in.

STrange newes! Romes God is now a (l) *Looking-glasse*
(A brittle God) to which her Prayers passe
That Saints may there behold them; She doth feare
Her Saints are deafe, and cannot prayers heare;
Nor

(l) See *Scotus*, *Durandus*, and others Schoolmen in 4. Sent. dist. 25.

Nor ſee at all unleſſe God turne a glaſſe,
God is no God; Saints deafe, or Rome an Aſſe:
Glaſſes Denſe bodies are, not ſpirits, Frayle;
God is no God, but Glaſſe, if Rome prevaile.
She hath no Glaſſe, if God; if Glaſſe, no God:
Thy Glaſſe I doubt is now become thy rod.
No Glaſſe, no prayer to Saints, their ſight is gone;
A Glaſſe, no God, but thy deafe Saints alone.
Prayers, *were onely* (m) *heard*, not ſeene of old,
Now ſeene, not heard by Saints, as we are told;
Saints can doe more than God; (n) *he doth but heare*,
They ſee Romes Prayers, they ſure have loſt their
Or elſe their *Eares* are all turn'd into *Eye*, (eare,
That they no Prayers now *heare*, but all *eſpie*.
Nothing is ſeene but what is coloured,
Corporall, painted, guilt or varniſhed:
Romes Oriſons are ſuch of late, therefore
Her Saints muſt onely ſee, not heare them more:
But if they barely *ſee* them, and not *heare*,
They will not grant, nor anſwere them I feare;
Sith God, men never anſwere nor reply
But when they heare, as well as ſee Men cry;
Yet ſay they did, I doubt Romes painted prayre
Which muſt be ſeene, will vaniſh in the Ayre,
Before it can aſcended above the skie
Into this new Glaſſe of the Trinity:
See then they frenzie, pray no more to Saints,
They cannot heare, grant, nor yet ſee thy Plaints:
Sounds are the proper Objects of the eare,
You cannot ſee, ſmell, taſte, feele them, but heare
Them onely; you may colours heare, as well
As ſee mens prayers; it is impoſſib'e
As all men know well by experience
For eyes to ſee the Objects of eares ſenſe.
Romes Looking-Glaſſe then is a meere fancie,
And Saints ſight of prayers in it, a groſſe Lye.

(m) 1 King. 8. 30. 34. 36. 39. 43. 45. Pſal. 4. 1. 3. Pſa 17. 1. 6. Pſ. 20. 1. 6. 7. Dan 9. 27. 18.
(n) Pſal. 65. 2. Pſal. 84. 8. Joh. 11. 42.

On

28.

On Prayers in an unknowne Tongue.

(o) See 1 Cor. 14.

PRay in (o) *a tongue unknowne, to God?* to Saints?
Neither, I doubt, will heare or know your plaints.
Its fit that those who know not what they pray'd,
Should not be understood, or else gaine-sayd.

29.

On Romes Idoll and Idle Worship.

ROme thou hast in thee *Idoll* and *Latrie*,
Conjoyne them, then, thou hast *Idolatrie*:
Deny me *Idols*; *Idle*, and *Latrie*
Thou must yeeld; joyne them, here's *Idel-Latrie*:
Idoll, or *Idle Worship*, chuse thee whether,
If neither like thee, take them both together.

30.

On Transubstantiation.

PArdon great Rome, I hope it is no Treason,
To call thy *Transpanation* voyd of Reason:
Its *Non-sense* to the Eye, Hand, mouth which finde
The substance of the Bread still left behinde:
It is *Non-reason*, yea, * *Non-scripture* then,
Because *Non-sense* to all the *Sense* in Men;
Sith nought is *Reason*, but what first is *sense*,
Its voyd of *Reason* than, because *Non-sense*.

* 1 Joh. 1.2.3. Joh.20.29. to 30. Luk.21.35 to 45.c. 1.2. 1 Cor. 15.1. to 10.

If

If ought be lost in *Transubstantiation*,
It is Romes *Senses* onely; and her *Reason*:
She cannot finde what all else feele, taste, see,
And findes that there which is not, cannot be.
If Sense may erre, then (sweet Rome) tell me why
Thy Vicars, Priests, all trust by sense doe trie?
They know the Bread, Wine, which before them (are
Then to be hallowed, *such, and so declare*
For (p) *certaine by their sense*, yet presently
When sacred, 'gainst sense they it bread deny.
If sense were certaine, at the first, to know
Them Bread and Wine, how doth it senselesse grow
Within a Moment? sure thy sense is fled,
Else thou must judge them stil but Wine and Bread:
Thy meate thou tryest by sense, thy silver, gold
By sense are alwayes felt, weigh'd, try'd and told.
Thou ever sel'st, but never takes backe *Lead*
For *Gold*: thy Sense here *erres* not, nor is *dead*.
If then Rome tries all else so sure by sense,
She must, her Host judge nought but bread from hence,
Since Christ himselfe hath made the (q) *sense only*
The Proper judge of his humanity,
Birth, Miracles, Death, Resurrection,
The truth whereof are prov'd by sense alone.

(p) Summa Angelica. Tit. Eucharistia. Leui.

(q) Joh. 20. 18. 20. 25. to 30. c. 1. 14. 15. 31. 32. 33. c. 19. 35. Luc. 1. 1. 24. 35. to 45. Act. 1. 3. 4. 10. 11. c. 10. 40. 41. 1 Cor. 15. 1. to 9. 2 Pet. 1. 16. 17. 18. 1 Joh. 1. 1. 2.

On Popish Transubstantiation and Annihilation. 31.

THis (r) *is my Body, words of* (s) *Consecration*,
How can they change, or worke Annihilation?

(r) Mat. 26. 26.

(s) So the Papists generally now hold.

It is a (t) *Curse*, not *Blessing, to destroy*
That *Bread* which Christ would have us to enjoy;
Which if quite vanisht in the Consecration,
These words must cause, or need breads *Re-creation.*
Or else be Idle: for if bread be gone
Nought can be sacred, but the words alone.
Rome saith, the (*) *species* are: I doubt the *shade*
Cannot be *hallowed*, if the *Substance* fade;
Else by this Doctrine, a meere Hypocrite
For shew were sacred though his heart's not right;
And Priests who lose their *substance* by Sacration,
Must by their shadowes worke out their Salvation.
Yea, *all Romes* (*) *Churches, Bells, Saints*, shades must be
When hallowed they from *substance* were made free.
If Consecration make the *Substance* fade,
Romes, Popes, Priests, Churches, Altars, Saints are shade,
For they are Hallowed too, as well as Bread,
Their substance then as well as its is fled.
O Rome, recant this errour, thou hast made;
Else all thou hast is nothing but a shade.
In all Romes Hallowings of Priests, Churches, dayes,
And other things their substances alwayes
Remaine without change or destruction:
Why then must Breads, Wines substances alone
In hallowing be destroy'd or changed? ye
Can give no Reason why. In fine, tell me,
What Priests doe Hallow? if you say Wine, Bread:
They then remaine such, though thus hallowed:
If you say ought else, tis an Error, Lye,
Since you Confesse, *you* (y) *Hallow them onely*;
Now what you Hallow, that you take, eat, drink,
Its Bread, Wine, then; not true Christ, as you think.

On

(t) Isa. 65. 8. Deut. 28. 2. Heb. 6. 8. Mal. 2. 1. 2. 2 Kings 22. 19. c. 2. 24. 25.

(v) See Summa Angelica, Tit. Eucharistia. And *Bellarmin* de Eucharistia.

* See Pontificale & Ceremoniale Romanum: & *The Beacons* Vol. 3. f. 201, to 236.

(y) Gratian de Consecrar. Dist. 2. Summa Angelica Tit. Eucharistia,

On Transubstantiation and the Popes Vicarship. 32.

IS not the Pope *Christs* Vicar here? *Yes why?*
Christs (x) *absence upon earth still to supply:*
Is not Christ present in the Sacrament,
In reall manner? *we have Romes consent.*
Thy Pope his Vicar then cannot here be,
Sith Christ's here present by Romes owne decree.
Not in one Place or Country, as of old,
But in so many as cannot be told.
If his meere presence in one place, whilst here,
Banisht all Vicars; thou hast cause to feare
His omni-presence in each Church, Pix, Host,
Will quite exclud Popes from the wide earths Coast,
To be his *Vicar* no where but in *Hell*;
Sith he in *Heav'n* and *Earth* doth alwayes d well.
Pope Chuse thy fate, to be his *Vicar* there,
Or else deny his Reall presence here;
Else canst thou be no *Vicar Generall*
On earth for him, no *Vicar*, Pope at all.
But if to save thy place, thou wilt deale faire,
Confesse thou erdst, then (z) *Popes may erre in chaire:*
And if in this, why not in more? in all?
Turne where thou wilt, Pope; here thou hast a fall.

(x) See *Bellarmin* de Romano Pontifice, and all others, who make this the sole Reason and ground of the Papacy, & yet confesse a reall and Corporal presence of Christ in the Sacrament.

(z) See Sir *Humfry Lyndes*, By-way. Sect. 18. 21. 22.

On the Reall Presence, Pix and Crucifixe. 33.

IS Reall Presence true? Christ in the Pix?
What neede his Pictures then, or Crucifix?
Pictures are useless when the person's by,

Either your *Pictures* or your *Pixes* lye:
Both cannot stand together, one must part:
You *Lye* but are unskilfull in the Art.
Lyes must keepe quarter; if they chance to farre,
Or meete too neere, they will the tale quite marre.
Ye must disclaime Christs presence in the Pix,
Or else breake downe your lying Crucifix.
You were unwise to place these two so nigh,
That now they fight, and give each o're the Lye.

34. *On Transubstantiation and Popes Leaden Bulls.*

THose who can each day change *Lead* into *Gold*,
Bread to Christs Body chang'd, may safely hold.
The first, wants *Scripture*, but hath reason store;
The last, a * *shew of Scripture* and no more.
Gaine proves the first, I thinke the latter too,
Should both prove false, it would Popes quite undo.
Meane while they take the last by Scriptures shew;
The first by *sense*, not *text* they will still know.

*Mat. 26. 26.

35. *On Popish Priests taking away the Cup from the People.*

I Wonder not that (a) *Priests alone ingrosse*
The Sacred Cup, they love the Pot to tosse.
Should Lay-men drinke, Vines would not them suffice

(a) See D. *Featlies* Grand Sacriledge of the Church of Rome.

With

With Wine, at leaſt, the price thereof would riſe.
By this device they have ingroſſed all
The Wine to them, and made the price to fall.
Men wondred much before, why Prieſts were drown'd
So oft in drinke; the reaſon now is found.

On Popiſh Concomitancy and the Sacred Cup. 36.

(b) PRieſts ſay, that Laicke Chriſts Cup and Blood drinke
In eating of dry Bread, and ſo they thinke.
Could they perſwade them thus to drink at Table,
Drunkenneſſe then would ſoone become a Fable
With them; and None but Joviall Prieſts be found
In wine or other liquors henceforth drown'd:
And ſo they onely of right ſhould poſſeſſe,
Both Pot, Cup, Barrell, Wine, and drunkenneſſe.
But ſince they cannot make Fooles, Children think
(Much leſſe men, drunkards) that they wine, beare
In eating of bread, or meate at their Table, (drink
They ſhould diſclaime this whimſie, as a Fable.

(b) *Bellarmin, Vaſquez, Greſſer, and others, Conſil. Conſtanr. Seſſ. 13. Surius Tom. 3. p. 821.*

On Popiſh Concomitancy and halfe communion. 37.

THe (c) *Prieſts ſay Laymen* When they the bread eate,
Doe therein drinke Chriſts Blood; Bread's drink and Meate.

(c) *Bellarmin, Cotton, Dicaſ, and others.*

If Laickes, then Priest likewise: pray then, why
Doe Priests not to themselves the Cup deny?
Belike they neede the Wine their Hearts to cheare,
And wash their throats to chaunt their Massemore cleare:
If so; they say, *that they in* * *drinking take*
And eate Christs body; let them then part stake.
Priests drinke the Wine, Laickes eate all the bread,
Else Priests will *twice*, Laickes but *once* be fed.

* Firmissime credendum est, & nullatenus dubitandum, integrum Christi Corpus & Sanguinem, tam sub specie panis, quam sub specie Vini, veraciter contineri. Concil. Constant Sess. 13. Surius. Tom. 3. p. 821.

On *Praying to, and representing of God and Saints by Pictures.*

38.

WHat? goe by Pictures both to God and Saint?
You deeme both shaddowes then, or else but Paint.
If God or Saints be like to what you see,
They then no substance but meere shaddowes be.
And dare Rome Shaddowes for her Gods adore?
She's then more sot than Pagans heretofore.
Are they not like, nor what their picturebare, (erre
Then are thy Pictures (*d*) *Lyes*, (Rome) and Popes
More than the Painter, for he onely Paints
These lyes and errours, but they make them Saints,
By consecrating them for sacred use;
For shame now see, detest this great abuse.

(*d*) Jer. 10 8. 9. Isa. 41. 29. Hab. 2. 18. Zec. 10. 2.

On *Worshipping Images.*

39.

WHat? must we have no Images nor Stocks
To Worship? * *Yes*, you are not men, but blockes;

* Concil. Trident. Sess. 25. Surius. Tom. 4. p. 983.

The

The (e) *Idols, Idolaters, Worshippers are one,*
All, at the best but Mettle, Blockes or stone:
Your whole Religion's blockish, or a Play,
You just like it, your Puppits this display.

(e) Psal. 115. 4. 109. Psal. 135. 15. to 19.

On Popish Confessors and Pardons.

40.

IF Men (f) *Confesse to God, absolv'd they are,*
What needs they then their sinnes to Priests declare?
If to their Priests, not God, they may them Paine,
But not absolve: Confession then is Vaine.
If *Men repent, God* (g) *Pardons instantly*
Without a fee, why will they Pardons buy?
If they (b) *repent not, Popes cannot forgive,*
Their Pardon's voyde; why will they Money give?

(f) 1 Joh. 1. 9. Psal. 32. 5. Pro. 28. 13.

(g) Mich. 7. 18. 19. Psal. 32. 1. 2. Act. 2. 19. Ps. 103. 8. 10 14
(b) Luc. 13. 3. 5. Jer. 15. 1. 2. Ezech. 14. 13. 14. Numb. 23. 8. 20. 26.

On Popish Altars and Masse Priests.

41.

NO Altars now? Priests then are quite undone
There were no Masse-Priests till Altars began;
Take them away, Masse, Massing-Priests must cease,
And Christs rent Church shall live in greater peace:
No sweeter Sacrifice can men devise,
Than Priests and Altars both to Sacrifice.

On Popish Purgatory, and its fire.

42.

ALL Papists hold a *fiery* (i) *Purgatory*; (*Money*: The *Wise*, to gaine; the *Fooles* to spend their

(i) Concil. Trident. Sess. 25. Decretum de Purgatorio: Conc. Tom. 4. p. 982. 983. & Bellarmin de Purgatorio.

The

The first, to *fill*, the last, to *Purge* the *Purse*:
The ones great *blessing*, but the others *Curse*.
If it hath any fire, 'tis fed with Gold;
Substract but it, this fire will soone grow cold.

43. *On Popish Indulgencies.*

WHat needs men pray to God, Angels, or Saints
If Popes can pardon sinners, grant their Plaints?
They that can loose from Hell, and Men Heav'n grant,
No doubt will give, if askt, all things they want.
Give did I say, if askt? No, they sell all;
Else none to God, Angells, or Saints would call.
To give what Popes can grant, their sales to high,
Force most from them, to these to runne and cry.
If Popes would give, as free as sell, they might
Ingrosse all suites from these, be God's cast right.

* See *Bellarmin* de Indulgentiis Summa Angelica, Tit. Indulgentia.

44. *On Popish Merits and Prayers to Saints.*

PApists have (*) Merits store, themselves to save
And others too; yet not enough to crave
Pardon, or Almes from God, unlesse some (†) Saints
(Not Christ) put up their undeserving plaints.
They who can finde no Merit once to cry
For Almes, or Pardon; sure have none to buy
Heav'n for themselves, or others: they must now
Their Prayers to Saints, or Merits disavow.

(*) See *Bellarmin.* De Indulgentiis.

(†) See, Officium B. *Mariæ* the severall Collects therein for Saints dayes, and *Bellarmin* De cultu Sanctorum.

On

On Papists praying to Christ to save them by Thomas Beckets blood, an Arch-Traytor and Rebell.

45.

PApists to *Christ* * *himselfe pray, them to save*
By Beckets *blood shed for him; an Arch-knave,*
And ingrate (*n*) *Traytor to his Soveraigne.*
Yet his blood's saving, Christs, but shed in Vaine;
Else they would pray to Christ to save them by
His owne, not *Beckets blood*, yet tis onely
To make them to ascend where Thomas went:
If to the Gallowes, be their sole intent
Which he deserv'd, and some of them, its well;
Else they shall doubtlesse but ascend to hell
As *Becket* did; a place almost too good
For those who will be saved by his blood.
Its signe Rome Traytors loves, else would not she
By theirs, not Christ's blood, pray thus sav'd to be.

* Tu per *Thomæ* sanguinem quem pro te impendit, fac nos Christe scandere quo *Thomas* ascendit. In *Officio festa Mariæ secundum Usum Sarum.* Used Anciently in most Churches as their Common Masse Booke.

(*n*) See Antiquitates Ecclesiæ Brit. and *Godwin* in his life.

On Romes Free-will.

46.

ROme saith, (*o*) *she hath Free-will to Good, as well*
As unto Ill: why doth she then excell
In nought but *Ill*, and no good thing pursue?
Her Practice proves this her Doctrine untrue.
Either doe *good*, Rome, if thou hast Free-will;
Else confesse thou art *Free* to nought but *Ill*.

(*o*) See *Bellarmin* de liber. Arbitrio.

On Popish Priests shaven beards, and Shorne Nunnes.

47.

ROmes Priests their (*p*) *Beards shave, least Christs*
blood should stay

(*p*) See *Iohn Valerian* de sacerdotum Barbis. Polydor. Virgil. De Invent. rerum, Lib. 8. Gratian. Distinct. 33.

Thereon: twere better quite to take away (take
The cup from them, which they from Laymen,
For feare their Beards should of Christs blood
partake.
Let them his blood drinke onely in the bread,
No drop thereof can on their beards be shed.
They (q) *shave their Crownes like* (r) *Pagan Priests*
of old,
That so their heads may some proportion hold
With spheares above, and earth below, both round
Bald, baireleſſe, yet is neither shaven Crown'd:
When Spheares and Earth shave their Crounes,
then Priests may
Shave theirs; till then, let them their shaving stay.
Rome (s) *shaves her Nunnes Crounes, heads* too, though
S. *Paul*
A shaven Crowne, a womans (t) *shame doth call,*
Whose long Haire is her * *Glory, Covering,*
By Gods and Natures dictate; yea a thing
Which for them thus to shave and speare away
Is shamefull, sinfull, both to disobey.
Whence some who us'd it, *dam'd, accurſed were*
By two old (v) *Councils*, others to deterre.
This shaving of their Nunnes did thus begin;
Some *Germans Wives Convicted of the Sinne*
Of Whoredome and adultery, were by
The Ancient custome of old (*) *Germany*
Shav'd by their Husbands, to their Infamy,
And then shut Prisoners in a Nunnery;
Some Empresses, and Ladies of great Name
Thus us'd, for to abate and cloake this shame
Of shaving, turning Nunnes and Abbesses,
Brought in Nunnes shaving with them by degrees.

(q) Durandus, Rationale Divinorum. l. 2. c. 1.
(r) Baruch 6. 31. forbidden to Gods Priests Lev. 21. 5: and 19. 27. Ezek. 44. 20.
(s) Baronius & Spondanus An. 57. Sect. 27. Paulus Windeck, de Theolog. Jurisconſ. Locus. 38. p. 107. 108. 109. Summa Angelica. Tit. Fœmina.
(t) 1 Cor. 11. 5. 6. 14. 15. Isa. 3. 24. 1 Cor. 11. 14. 15. Ezech. 16. 7. Rev. 9. 8. Luc. 7. 28. 44.
(v) Concil. Gangrenſ. Can. 13. 17. Surius. Tom. 1. p. 373. Sosemeni Hist. l. 3. c. 13. Nicetas. Thesaur: Orthodox. l. 5. c. 14. Bib. Pat. Tom. 12. pars 1. p. 587. b. Summa Angelica & Resela. Tit. Fœmina.

(*) Tacitus de Moribus Germanorum. c. 6. Justinian Cod. l. 9. Tit. 9. Lex. 30. Ambros. ad Virginem lapsam. c. 8. Zonaras Annal. Tom. 3. f. 141. 155. 165. Niceph. Eccl. Hist. l. 17. c. 5. Surius, Concil. Tom. 3. p. 40.

So

So long till none at last Nunnes made be might
Till they were * *shaven first in open sight.*
No wonder then if Nunnes *prove* (y) *whores*, they beare
This badge of whores, and by it hallowed are.
Did they respect their fame or chastity,
Shorne Crounes, the badge of Whores, they would defie,
And rather follow *Gods*, *Pauls*, *Natures* Lores
Than this invention of Notorious Whores:
The Patterne doth the Practise so disgrace,
That honesty forbids it to take place
In any Females, in Nunnes specially,
Who vow, professe nought else but Chastity.

* See *Cornelius a Lapide* in 1 Cor. 11, v. 5. 6.
(y) See *Onus* Ecclesiæ, c. 22. Sect. 12. *Nicholaus De Clemangis* de Corrupto Eccl. statu, c. 23. Agrippa de Vanitate Scient. c. 63.

On Popes Bulls and doubting of Salvation. 48.

POpes *Heav'n to Men by such firme* (z) *Bulls intaile,*
That none must doubt but that they will availe,
And yet they deeme *Salvations Certaintie*
A (a) *grand presumption, if not Heresie.*
See how they damne themselves; if to beleeve
Be such a Crime, what is it then to give
Assurance of Salvation? Give? I Lye,
Alas they sell it, and this (b) *Symony*
Makes voyd their Sales; they then to doubt have cause,
Since these Sales voyd are by all kinde of Lawes;
Rome now must hold, and give Heavens certainety
Hence forth; else none but fooles her Bulls will buy.

(z) See Officium B. *Mariæ* secundum usum Sarum, *Tho. Beacon.* Vol 3. f. 200. 201.
(a) Concil. Trident. Sess. 6. c. 9. 12. 13. 14. 15. Surius, Tom. 4. p. 911. 912. 914.
(b) See Summa Angelica; Tit. Simonia.

49.

On Popish Saints and Patrons for particular Countries, Professions, Diseases, and kindes of Cattle, and their Maladies.

PApists *have severall Saints for each* (c) *Country, Profession, sickenesse, and Infirmity*
In Man or Beasts; to whom for helpe they call,
God is no God, but these who gard, helpe all;
To *whose hands, guidance, care, and Custody,*
They still commit their whole Soule, Sprite, Body,
Wits, Senses, Members, Thoughts, Words, Actions, Ways
For Ever; so Romes Church in (d) *Masse-bookes* prayes.
If they say, these are but Gods Substitutes; (putes
They must then Prove, that God these Saints de-
To these distinct Climes, trades, beasts, maladies
Which they assigne them: this their great Rabbies,
Popes, Doctors, Monkes, and Jesuites cannot doe;
These Patrons then are false; they fooles, sots, to
Rely upon, pray to them; God alone
Make then your Patron, since these Saints are none.
Rome hath (e) *false Reliques* store, but this surely
Is a *true Relique of Idolatry*,
And sottish Pagans, who had (f) *Gods for all*
Climes, Trades, Diseases which Men, beasts, befall.
Rome Playes the (g) *Pagan in most things*, but here
That she turnes Pagan, is to all most cleare.

(c) S. *George* for England, S. *Denis* for France, S. *Patricke* for Ireland, S *Andrew* for Scotland, S. *Iago* for Spaine, S. *Gregory* for students, S. *Luke* for Painters, *Cosmus* and *Damian* for Philosophers, S. *Katherine* for Spinners, S. *Crispin* for Shoomakers, S. *Sebastian* for the Plague, S. *Valentine* for the falling sickneſſe, *Petronella* for Agues, S. *Apollonia* for the tooth-ach, S. *Anthony* for Pigges, Saint *Gallowes* for Geese, S. *Wencelaus* for Sheep, S. *Pelagius* for Oxen, &c. See *Surius Ribadeneira* and others in the lives of the Saints. (d) Officium beatæ *Mariæ* with other Houres and Manuals and Missalls. (e) See *Tho. Beacons* Reliques of Rome. (f) 1 King 20.23.28. 2 King 1.7.29.30.31. c. 18.33.34.35. (g) See *Ornerod* his Pagano-papismus: and *Francis de Croy* his threefold Conformity.

On

On Workes of Supererogation.

SOme *Popiſh Monks, Prieſts doe more than they neede,*
And thinke this is a Meritorious deede:
True, they doe all beſides, againſt Gods will,
Not it; I feare the Merit then is Ill.
Heav'n, ſay they; *Hell*, I; elſe there's no hell
If men may merit Heav'n by not doing well.

On Papiſts good Workes to Merit Salvation.

PApiſts dreame to be ſav'd *by* (*i*) *workes alone*:
They muſt doe ſo, for true faith they have none.
But ſince their *good workes* from no *good faith* flow
No doubt at laſt they will no good workes grow.

on Popiſh Merits.

GOd, *ments good workes of* (*k*) *Mercy*, not of debt
Or right rewards: This Papiſts quite forget
(*l*) *According to*, not for *their workes*; of *Grace*
And promiſe onely; debt hath here no place.
Hence Saints in Scripture, ſtill *for* (*m*) *mercy call*
Not wages, *Merits they knew not at all.*
If Rome hath Merits, workes, and truſt thereto,
I doubt at laſt they will her quite undoe.
Rome by her faith will not be juſtified:
Good reaſon, its not true, but falſe if try'd;

(*b*) Summa Angelica Tit. Indu'gentia Sect. 9.
(*v*) See *Bellarmin* De Juſtificatione; and Concil. Trident. Seſſ. 6 c. De Juſtificatione.
(*k*) Pſal. 62. 12. Neh. 13. 22. 2 Tim. 1. 15. 18. Tit. 3. 5. Jude 21. Rom. 11. 35. 36. Pſal. 66. 12. Rev. 20. 13.
(*l*) 2 Cor. 5. 20.
(*m*) Neh. 13. 22. Exod. 33. 19. c. 34. 7. 2 Chron 1. 8. Pſ. 18. 50. Pſ. 23. 6. Pſ. 32. 10. 10 Pſ. 33. 18. 22. Pſ. 33. 18. 22. Pſ. 52. 8. Pſ. 57. 3. 1[illegible]. Pſ. 61. 7. 52. Pſ. 66. 20. Pſal. 85. 7. 10. Pſ. 89 2 14. Pſa. 98. 3. Pſel. 1[illegible] 2. 13. Pſal. 103. 8. 11. 17. Pſa 130. 3. 4. 7. Pſal. 31. 16. Iſa. 54. 7. 8. 10. Lam. 3. 22. 23. 32. Dan. 9 18. 19. Rom 9. 15. 16. 23. c. 11. 30. 31. 32. Luc. 1. 50. 54. 72. 78. Ga. 6. 16

Her workes, or nought, must then her justifie;
But these prove ill, not good, if God them try:
Since then her Faith, workes, both prove Ill, when
Rome must be *damn'd* by them, not *justifi'd*. (tride,

53. *On Auricular Confession.*

IF men confesse to God, will that suffice?
No: tell me why? Priests should not then be wise:
Lay-men should then have Secrets, and lose paines
Impos'd for sinnes confelt, Priests cheifelt gaines.
Priests now know all mens secrets, none Preists know;
And by injoyned Penance, wealthy grow.
Confesse and so be *hang'd* sayd once of old;
By Confesse and Absolv'd, seemes now control'd.
Not so, both stand well, sith Priests absolution,
Makes men neglect Gods, to their just confusion.
At leastwise hangs them in Priests halters, paines;
(*n*) See Jam. 5. 16. Who torture, racke them, to improve their gaines.
When Priests their owne faults (*n*) *first confesse*, and
They to confession may all others send. (mend,

54. *On Romes Prayers to Saints.*

(*o*) See Officium *B. Mariæ*, and the Popish Litanies of the Saints.

WHy hath *Rome* (*o*) *store of Saints her prayers to heare*?
Is God deafe to them? or else doth she feare,
So faithlesse, heartlesse, dead, ill, are here plaints,
They are not fit for God, but for her Saints?
Or doth she try her patience thus to pray
To Saints that cannot heare or else delay

To

To heare or grant! hence oft her cauſe is mar'd
Before her pray'rs by her dead Saints are heard;
And we who goe to God immediately,
Are heard and anſwer'd ere Saints heare her cry.

On Popiſh Monkes, Players, Prayers, and Merits. 55.

OUr Church hath ſome who worke not, but ſtill play:
Romes more, who worke not, but yet always pray:
Prayer's no worke with Rome to *merit by*
Unleſſe with gold you will her prayers ſtill buy*:
Her *Prayers* therefore are *Players*, and doe play
Not worke, but when men wage them for to pray.
How can they merit then by workes, who play
Still, and no worke doe for which God can pay?
Men over-pay them for their prayers ſtill here,
God than cannot owe, pay them any arreare:
They ſhould be double payd if God and men
Should both reward them; wher's their merit then?

* Witneſſe the Prayers and Maſſes of Prieſts and Monkes to free Soules out of Purgatory, which are dayly bought and ſold.

On Romes taking away the Scripture, Cup, and Second Commandement from the People. 56.

LAickes reade Scripture? fie, it is not fit; (by it:
Rich Rome might ſoone loſe all her wealth
Her Popes & Canons then muſt both diſmount;
Her Faith, Workes, Pardons, be of no account,

Her

Her Monks, Nunnes, Fryers, Abbots, Prelates then
Would soone be banisht and cast out by men.
Better the people lose their soule, heaven, all, (fall.
Than Romes Popes, Prelates, Monkes, catch such a
Christ (p) *oft commands all, Scripture day and night*
To search, reade, meditate, that so they might
Obtaine Eternall Life: The (k) *Pope saith nay,*
And from Lay-men the Scripture takes away:
He is not here true *vicar* unto Christ,
But *Anti-christian*, and true *Antichrist*.
The (q) *Second Commandement, Cup, and Scripture*
Popes steale from people too: Theeves are they sure
Of highest ranke: in that they stollen have
What Father, Sonne, and holy Ghost men gave;
For robbing Men and the whole Trinity:
They then deserve Lawes, deaths eternity
I wonder Papists dare their soules once trust
With these Arch-theeves, to God, men so unjust:
They will not trust theeves with their coine, I feare
Their *Soules* than *Money* are to them lesse deare.

(p) Joh. 5. 39. Act. 17. 11. Ps. 1. 2. 2 Tim. 3. 15. 16. 17. Col. 3. 16. 2 Pet. 1. 19. 20. Deut. 6. 5. 6. 7. 8. 9. c. 11 18. 19. 20. 21. c. 17 18. 19. 20.

(k) See Index Librorum Prohibitorum, and the Rhemists on 1 Cor. 14.

(q) See all their Missalls Catechismes, Hours and Manuals wherein it is omitted & concil. Constant. Sess. 13. Surius Tom. 3. p. 821.

57. *On the Romish Masse.*

MAsse is a wonder; its a (r) *Sacrifice*
For quicke and dead; and *for all maladies*
In Man or Beast, a rare receit and cure;
A sicke Man, Beast, Asse, Oxe, Cow, Hog, is sure
To be releast from any Malady,
If you a Masse for them, of Priests will buy:
Physitians, Farriers will be now undone,
All sickemen, beasts to Priests for cure will run,
They neede no other Physicke but a Masse,
Which you may (s) *buy for Oxe, Cow, Horse, Hog, Asse,*
Or any Creature else, all which must pay
Priests well, for *Gratis* they will no Masse say.

(r) See *Bellarmin* de Sacrificio Missæ.

* Yea S. *Maclou* a Popish Saint raised a beast from death whom the Servant of a covetous Master had slaine, at the Servants request. *Ribadeneira, fleurs des vies des Saincts* part 2 p. 413.

(s) *Pier. de Moulin Bouclier de Foy*, a Geneve 1635. p. 612.

On

On the Popes two Swords.

58.

POpes *have* (t) *two swords, to smite*, one hooke to keepe, (sheepe.
No wonder they more slay than feede Christs

(t) See *Abbas Vspergensis* p. 343. 344. and *Platina* & *Balæus* in *Boniface* the 8. his life.

On the Popes two Keyes.

59.

POpes, (v) *hold, they keepe the Keyes of Heav'n and* (*Hell*;
Some doe oppose: I like it very well,
Sith they locke *Heavens* straite gate fast up to all
Their flocke, but ope *Hells* wide, wherein they fall.

(v) See *Bellarmin* de Romano Pontifice.

On kissing the Popes feete.

60.

OTher folkes *Lips* are kist, onely (x) *Popes feete*:
Their breath is Poyson, but their Shooe is sweete;
(y) *Under their lips doth Addars poyson lye*, (nigh.
They therefore will have none their lippes come

(x) Jean Crespin, L'estat de l'eglise, p. 80.
(y) Psal. 140. 3. Rom 3. 14.
(z) See *Platina* & *Onuphrius* de vitis Pontificum: & *Bellarmin* de Romano Pontifice.

On the Pope being Peters Successour.

61.

SOme say (c) *that Popes succeed to Peter*, I
Confesse it, both their Master Christ deny.
Peter but (a) *thrice*: They oft, and so preceed
In sinne; Him, they in Place, not Grace *Succeed*.
But are they *Peters* Successors alone?
Th'are (b) *Judas, Simons* too, its ten to one.

(a) Mat. 26. 34. 64. to 75.
(b) See *Onus* Ecclesiæ & Nich. de Clemangis, de corrupto Eccl. statu.

62.

On the Popes Non erring whilst he sits in Peters Chaire.

POpes (e) *cannot Erre, in* Peters *chaire whilst set;*
Tis true, for sure, They *nere once sate there yet:*
No wonder then if they nought else but *Erre,*
Sith they in his un-erring chaire sat ne're.

(e) See *Bellarmin* de Pontifi. Romano.

63.

On the Popes not Erring.

ALL (d) *Error is from Rule; Popes will have none,*
To judge, doe, live by, but (e) *themselves alone:*
They cannot then once erre, because not stray
Quite from themselves, unto Gods Rules and way.

(d) Rom. 4. 15
(e) See *Marney*, his Mystery of Iniquity. p. 454. 455.

64.

On the Popes not sinning and Erring as Popes, but as Men.

THe (f) *Pope as man, not Pope, may sinne and Erre:*
Why doth not then the *Pope* the *Man* deterre
From sinne and Errour? Can he not this doe?
The *Man* the *Pope* may make sinne, and erre too;
And if the *Man* for sinne and Error goe
To Hell, I feare the *Pope* too must doe so.

(f) *Bellarmin* de Pontif. Romano.

56.

On the Popes not Erring, and on falling from Grace.

POpes cannot erre; *yet they may* (g) *totally*
Away from Grace fall, yea and finally.

(g) Concil. Trident. Sess. 6. can. 16. 23.

By

By Romes owne Doctrine, which they oft times doe,
To prove her Doctrine by their practise true.
It is no errour thus to fall from grace,
Since Popes herein Romes doctrines footsteps trace.
I wonder not at Romes Apostasie,
Her practise else her Doctrine would belye:
Now both accord, and she falls quite away
From faith, grace, truth, that none once question may,
Or doubt her Doctrine, which was questionable,
But thus confirm'd, it must be true and stable.

On the Popes Pardons, and mortall sinnes. 66.

MAy men (*b*) *buy Pardons*, and for *mortall sins*?
Pardons are truely *veniall* then, not *sinnes*!
But yet at Rome alone, for *God*, Kings, all
But Popes, hold *Pardons* (*i*) *free, for veniall*.

(*b*) See *Tasa Camera*.

(*i*) Rom. 3. 24. c. 8. 32. Mich. 7. 18.

On the Popes being Christs Vicar Generall upon Earth. 67.

THe Pope on Earth's Christs Vicar Generall,
He's nothing then; *Christ*, (*k*) *here had nought at all*:
But be he something, tis in Earth, or Hell,
Not Heav'n: Christ lets no Vicar ne're him dwell:
Who being *still* (*l*) *present both in Heav'n and here*,
Popes are his Vicars but in *Hell* I feare.

(*k*) Joh. 18. 36.

(*l*) Mat. 28. 20. Act. 3. 21.

68.

On Popes Pardons of Sinnes.

THe Popes doe Pardon sinnes; I thinke so too;
All, which men for them; None, they against them doe.
All against God; against themselves, not one.
What can, is not, what cannot they, is done.

On the Popes being head of the Church.

69.

(m) Bellarmin, de Rom. Pontifice.

(n) Ephes. 1. 22. c. 4. 15. c. 5. 23. Col. 1. 18. c. 2. 10. 19. 1 Pet. 2. 7. 1 Cor. 11. 3.

POpes are (m) *Supreame heads of the Church by due*,
But of the false Church onely, not the True.
The true Church hath but *one head*, (n) *Jesus Christ*:
The false but one, the Pope, true Anti-Christ.

On Romes Sinnes, Curses and Pardons.

70.

AT *Rome all's Veniall*, some say; I say no;
Her Sinnes, and Curses doubtlesse are not so:
The first are *mortall*; last not sold, but free
Bestow'd, all is not veniall Rome in thee.

(o) Concil. Constantiense. Sess. 23. *Surius* Tom. 4. p. 67. *Cardinales sicut nomine, ita re ipsa Cardines sunt, super quos ostia, universalia versantur & suffulciuntur Ecclesiæ.*

On the Pope and his Cardinals.

71.

CArdinalls (o) *hinges are, the Church the dore*
Which hanges on them: O Pope thy fate deplore;
If the Church on them, onely *hanged* be,
Nought but an *Halter's* left by them for thee;
Thou mayst goe *hang* thy selfe therewith; for they,
Not thou, the Church uphold, support, and stay.

On

On the Popes being Christs Vicar.

72.

IF Popes Christs Vicars be, his flocke to teach,
Why do they not *like him, than feed and* (p) *preach?*
They are his Vicars, but to sheare his sheepe;
When they should feed them, they are fast asleepe.
Christ but *one Vicar* can have here; He *many*,
To doe his Office; he then is not any.
Either the Pope must doe his worke alone,
Or if by *Vicar*, he must make but *one*:
Else Christ may chance to make more *Vicars* too
By his example, and so him undoe,
Unlesse he tye Christs hands from making any,
Because himselfe before had made too many.

(p) Mat. 4. 17. c. 11. 1. Mar. 1. 14. 38. 59. c. 2. 1. Luk. 8. 1. c. 21. 37. 38. Joh. 8. 2. Luc. 22. 53.

On the Popes Vicarship and Vicars.

73.

A *Vicar by the* (q) *Law can never make*
Another Vicar: see how Popes mistake,
Who make so many Vicars of each kinde,
In every Country were they profit finde,
Either this Law is *Error*, or these be
No *Vicars*, but meere *Factors* for Romes See.
True, for they onely his rents helpe get in,
He, not they keepe them, else it were a sinne:
They are Christs rents, tithes, *Peters* patrimony;
Popes must be still sole Vicars of the money:
Twere Sacriledge, at least, for to assigne
Another Vicar to keepe *Peters* Coyne.

(q) Summa Angelica. *Vicarius* Sect. 8.

74.

(r) Platina de vitis Pontif. in Joan. 8. See *Cooke* his *pope Ioane*, and *Morney* his Mystery of Iniquitie. p. 166, 169. 170.

(s) *Baleus* and others in vita Sixti, 4i. *Morney* his Mystery of Iniqu. p. 603. to 608. 591.

On the Popes porphiry Chaire, wherein they are groped and tryed to be men.

POpes neede no (r) *Porphry chaire now for to try*
If they be males or not; they it descry
To all the world before-hand by the store
Of (s) *Bastards they beget.* It then were more
Fit now, their Testicles to cut, than grope,
For feare a *Leacher*, not a *Whore*, turne Pope.

75.

(t) Mat. 27. 29. Joh. 19. 2. 3.

(v) Mat. 21. 2. to 12. Joh. 12. 14. 15. 16.

(x) See Cæremoniale & Pontificale Romanum.

On Christs crowne of Thornes and the Popes triple Crowne of gold.

CHrist wore one (t) *Crowne of Thornes*, Popes three of gold;
No wonder then that Christ's by them controll'd.
Christ (v) *rode but once, and that upon an Asse*;
Popes *ever ride and oft on* (x) *Kings backes passe*
The streetes: No wonder, they make Christ their
He never rode in such state, Equipage. (Page
Popes now no *Vicars*, but *Lords Paramount*
Are, since they Kings, and Christ so far surmount.

76.

(y) Act. 3. 6: Mat. 17. 27.

(z) *Bernard.* De Confid. ad Eugenium, & ad *Guilelmum* Abbatem Apologia.

On Peters poverty and the Popes great wealth and on the Popes being Peters Successors.

PEter (y) *no Gold nor Silver had, or wore*:
His Successors *both* (z) *have, and weare great store.*

The

The Church, poore then, had *Peter* a poore head,
She's now grown rich, great, since that *Peter's* dead.
Her head must then grow rich, great, like her body;
Else 'twere unseemely, and he were a Noddy:
Peter had no such Court, State, Table, traine
As Popes; who needs much gold them to maintain:
Peter was but a fisher, not a Pope,
They Popes, nay (a) *Monarchs of the world:* I hope
They must have gold store to support their State;
They cannot now live at S. *Peters* rate.
It were no lesse in *Popes than* (b) *Heresie*
To succeede Peter *in his povertie*;
Whose very name they scorne, sith none of all
The Popes [*who* (c) *change their names*] did ever call
Himselfe by this name *Peter*, but still by
Some other name, as *John, Paul, Gregory*.
And such like, which in all great doubt may breed,
That Popes, who *Peter* never will succeede
In name, doe lesse in Office, Grace, Chaire, State
Succeede him: then succession's out of date:
Till Popes resemble *Peter* more: say I,
That they succeed him, is an arrant lye.

(a) See *Bellarmin* de Romano Pontif. & D. *Crakanthorp*, of the Popes temporall Monarchy. c. 1. & 2.

(b) *Platina* in the life of *Paul* the 2. writes that in a Village not far from Rome divers men and women were apprehended & condemned for hereticques by this Pope, for holding, that of all those who succeeded S. *Peter* none was any true Vicar of Christ but those who imitated his poverty.

(c) See *Platina, Onuphrius, Bale*, & *Crespin*, in vitis Pontificum.

On Popes Prohibiting Priests from marriage.

PRiests are the seede of *Adam, Noah*; why
Should they not then have wives *to multiply*
And store the earth; as well as other men,
As (d) *God commands*? *From* (e) *Adams* dayes till ten
Hundred yeares after Christ, or more, Priests were
Still free to Marry, and did not forbeare
But use the marriage bed: why doe Popes now

(d) Gen. 1. 28. c. 9. 1. c. 8. 17.

(e) See D. *Halls* Honour of the married Clergie: *Iohn Bales* Acts of English Votaries.

Priests

Priests marriage (*f*) *quite condemne, and disallow*?
Which *both before, under the* (*g*) *Law, Gospell,*
Was used by, allow'd to Priests as well
As any others; yea God did prescribe
Wives, with their qualities, to Levies Tribe.
S. *Paul* writes, (*h*) *Marriage is honourable*
In all men; Popes say it is (*i*) *detestable*
In Priests; belike Romes Priests are beasts, not men
For if they were, by *Pauls* rule marriage then
To them were lawfull, honourable, all
Priests under his *all men*, if men, must fall.
We read that ( ) *Peter, Philip, James, Paul*, were
Al married; why should Priests then wives forbeare,
When these Apostles; yea, (*l*) *some Popes of old*
And godly Bishops did wives wed and hold?
Which they no doubt would not have done, if it
Had beene unlawfull, or for Priests unfit.
To put this out of doubt, we finde that *Paul*
Himselfe among the qualities which all
Bishops and Deacons, ought to have, saith (*m*) *they*
The husbands of one wife must be; none may
This text controule, found in *Popes* (*n*) *Canon Lawes*,
Which to this day retaine this very clause;
Priests, Bishops, Deacons then may lawfully
Keepe wives; this clause else were a nullity,
Vaine, Idle, nay repugnant, and S. *Paul*
Mistaken in prescribing it to all
Bishops, and Deacons, midst those qualities
Which simply needfull are. If Rome denyes
This meant of Wives enjoyed actually
By Bishops, Deacons, whilst such; certainely
S. *Paul* confutes her by prescribing there
(*o*) *What Wives they ought to chuse, how they must beare*
Themselves, and rule their Children well; else they
Gods Church unfitting were to rule and sway.
All which were needlesse, vaine; if meant of those

Not

(*f*) Gratian. Distinct 81. Summa Angelica Matrimonium, Sect. 4.
(*g*) Levit 21.7. 9 13.14 15. Ezra 10.18. to 44.
(*h*) Heb. 13.4.
(*i*) Gratian. Distinct 27 to 35. 81.
(*k*) Mat 8.14. Mar. 1. 30.32. 1 Cor 9.5. Phi. 4.3. Act. 21. 8. 9.
(*l*) See Bishop Halls honour of the married Clergie, and M. Fox Acts and Monuments Vol. 2 p. 399. & 463. &c. Edit Ult. Gratian. Distinct. 38. 35. 32. 33. 34.
(*m*) 1 Tim. 3.2 3.4.5. 12. Tit. 1 6.
(*n*) Gratian Distinct. 26.
(*o*) 1 Tim. 11. Tit. 1 6.

Not yet in Orders as *Rome doth* it gloſe.
Beſides, *Paul* ſpeakes of ſuch as (p) *actually*
Are Prieſts or Deacons, and not futurely
To be ſo; and this quality, *to be*
The Husband of one wife, is in degree
And tence the ſame *with the* (p) *reſt* ſpecifi'd
There, which to Prieſts in act muſt be apply'd
In the *preſent* not *Preterperfect Tenſe*:
Prieſts marriage then muſt needs be lawfull hence.
In fine, S. *Paul* avers, that (q) *marriage*
And meates, men to forbid in this laſt age,
[Both which Romes Popes doe] *in Apoſtaſie*
From faith, meere devills doctrine, and a Lye.
Whence I conclude, that Popes have falne away
From faith, and that Lyes, devills doctrines ſway
And rule them now, ſince they Prieſts marriage,
Free uſe of meates forbid, in this laſt age;
(r) *Permitting Prieſts whores, not wives; which doe make*
Them quite unfit Orders to keepe or take,
Whereas *groſſe whoredome and Adultery*
From Orders none thruſt out, nor yet put by; (*whose*
Which ſinnes of Prieſts, *ſhould* (t) *cauſe the Roman*
The Lawfull uſe of marriage to reſtore.
We reade, *the* (v) *ſelfe-ſame day the marriage bed*
Was firſt to Engliſh Prieſts prohibited,
In Councell, by John Crema, *Legat to*
The Pope, by whoſe Command he this did doe,
That he himſelfe at night in bed was tooke
By Prieſts, lying with a whore, and ſo forſooke
And fled the Realme with publicke ſhame, whereby
The Prieſts their wives retained quietly
Long after: Were Romes Popes, Prieſts narrowly
Watch't, men them with whores might too oft eſpie;
Yea, its a *Common trade* now, and no newes
At Rome, for (x) *Prieſts to haunt the publicke ſtewes*,

(p) A Biſhop muſt be blameleſſe, the husband of one wife, vigilant, ſober, of good behaviour; and 1 Tim. 3. 2. 3. 4. Tit. 1. 6. 7. 8. 9. All in the preſent, nor preterperfect tenſe or future.
(q) 1 Tim. 4. 1. 2. 3.
(r) Gratian. Diſt inct. 34.
(s) Gratian. Diſt. 26. to 35.
(t) See Caſſandri Conſultatio. Artic. 23. p. 987. &c.
(v) *Mat. Weſtminſter, Mat. Paris, Holinſhed, Speed*, and others in the life of H. the 1. An. 1125. *Henry Huntingdon*, l. 7. p. 32. Hovenden. Annal. pars 1. p. 478. Grafton. p. 40. Polychron. l. 7. c. 16.
(x) Agrippa de vanitate Scient. c. 64. Weſſelus, Tract. de Indulgentis Papalibus Gravanina Germaniæ.

Which Popes maintaine, and have in Italy
Dispenc'd with Priests to commit Sodomie
In the hot monethes, with boyes and Ganymedes;
That is not good, but ill which such fruits breeds;
Which I forbeare at large to specifie,
Since (y) *Romish writers, fully them descry,*
Wishing that Popes, Priests marriage would restore,
The want whereof hath made their Church a whore.
There is no *Pia-Mater* in Popes braine (restraine,
Who Priests from marriage, 'gainst Gods Word
And them quite barre from this their Sacrament,
Yet give them free leave, whores, stewes to frequent.

(y) Nic. de Clemangis de Corrupto Ecclesiæ statu Espencæus de Continentia & in Titum. c. 1. 2 Alvares Pelagius de planctu Ecclesiæ; Onus Ecclesiæ. *Bernardi* concio in Concilio Rhemensi. Caffandri Consultatio. Artic. 23. p. 587. 588 &c.

On Protestants damnation by Papists, and the Reason of it.

78.

PRotestants *damned are*, say (z) *Papists*; Why?
Because they to one Saviour, Christ, all fly.
Few or none damn'd are in Romes Church if any,
Sith she besides Christ, Saviours hath full many.
If (a) *few be saved*, as the *Scriptures say*,
One Saviour is enough to whom to pray; (wants
Who seldome us'd in Romes Church, which him
Not, may finde leasure to save Protestants.
Lest this prove true, Romes Church may now doe well,
All Saviours, but Christ onely, to expell.

(z) See the Booke called Charity Mistaken.

(a) Mat. 7. 14. c. 20. 16. c. 22. 14. Luc. 13. 23. 24.

On Romes Saviours and Jesuites.

79.

NO wonder if all Romes flock saved be, (we,
They have ten thousand Saviours more than
So many that to keepe them from disorder,

She

She marſhalls ſome into a diſtinct Order,
Grac'd with the ſaving name of *Jeſuites*,
They are ſuch active good, ſweete, ſaving Sprits,
Saviours no doubt to Romes Church, Popes, and Crowne,
Which their plots, wits, pens keepe from tumbling downe.
Tis not their goodneſſe, vertue, grace or merits
That make them *Saviours*, but their treaſons, wits;
Saviours to Popes; could Kings and States ſay ſo,
They *Jeſuites* were in *Name* and *Nature* too.
But whilſt their Treaſons, plots, 'gainſt theſe them ſhame,
They are not ſuch in truth, deed, but in name:
Nay meere Antipodes to this name, they
It into *Judaſites* now alter may,
Or *Jebuſites*, ſince they diſturbe, annoy
Al States, Kings, Churches, & would them deſtroy.

80.

On no Salvation out of the Church of Rome.

Rome ſaith (b) *Out of her Church none ſaved be,*
And that no Church is Catholicke but ſhe.
It's pride and gaine that make her thus to boaſt,
Since ſhe faith and Salvation both hath loſt.
The Patriarchs, Prophets, holy Jewes of old,
Chriſt, his Apoſtles, were not of Romes fold;
Yet were all ſaved: Greekes, with ſundry more
Since them were, and are ſav'd without the whore
Of Romes precincts; whoſe whoredomes, vices are
Now *Catholicke*, her faith, grace none, or rare.
She then had neede prevent her owne damnation,
Not others; doubt her owne, not our Salvation.

(b) See **Bellarmin**, de eccleſia: and Charity Miſtaken.

81.

On *Papists making* Apocrypha *Canonicall, and Canonicall Scripture lesse than* Apocryphall, *and their blasphemies against it, and Popes power over it.*

PApists (*against the* (c) *joynt consent of all* Fathers) *Apocrypha, Canonicall*
Make, and all Protestants revile, condemne,
For not consenting in this point with them.
Meane time [ô wonder] that which both confesse
To be true Scripture Canon, they farre lesse
Esteeme, than what is meere Apocryphall,
And deeme no Scripture Text Canonicall;
Stiling *Gods sacred booke,* (d) *a leaden sword,*
A nose of waxe, a dead letter or word,
A leaden Parchment Rule; no Judge, rule, guide
Of faith, by which all doctrines must be try'd.
They write, *it hath its force, authority,*
Sense, exposition from the Pope onely,
Who can, may, doth it change, controule, annull,
Repeale, dispence against it, by his Bull.
If this be true, Rome no Canonicall
Text grants; but makes all meere Apocryphall:
And so unchurcheth, yea quite overturnes
Her self, whilst she against Gods Word thus spurnes
On (e) *which all Christian Churches built,* must fall,
If Scripture cease to be Canonicall.
O Rome recant thy fearefull blasphemie
Against Gods Word, which doth for vengeance cry
Against thee; and shall (f) *judge thee at the last,*
And into Hell, without repentance cast.

(c) See Sir *Humfrey Lyndes* By-way, Sect. 5. 6. & Jean Mestrezat Traiste de L'escriture Sancte, a Geneve, 1633.
(d) Lindanus l. 2. Strom. c. 2. *Bellarmin* de verbo Dei. l. 3. c. 8. 9. Costeri Enchir. c. 1. Salmeron Prolegom. 1. *Stapleton* l. 2. De Author. S. Scrip. Vasquez Tom. 3. part. 3. Dispu. 216. Andradius Defens. Concil. Triden. l. 2. Declaration du Pere Basil. p. 77. 78. 79. Pighius Hierar. l. 1 c. 1.
(e) Eph. 2. 20. 21. Mat. 16. 18
(f) Joh. 21. 48. Rom. 2. 16. Rev. 22. 18, 19.

On the two Arch-Patriarchs of Popish Fryers S. Francis and S. Dominicke.

82.

I Hope I may without offence, recite
What Papists of their great S. *Francis* write,
The father of their Fryers Minorites,
In Printed (*g*) Bookes, made by his favorites.
They write, *that he John Baptist did surpasse*
In foure respects: *For first, John Baptist was*
But Christs fore-runner, Francis [as they say]
Both his fore-runner to prepare his way,
And standard-bearer too: John *received*
The Word of Penance, but from Christ our head;
Francis, *from Christ and the Pope, which is more:*
John, *but the Bridegroomes friend was, heretofore,*
Francis *was like the Bridegroome*: John, *on high,*
Is but exalted to the Company
Of Seraphins, where Francis *on the throne*
Whence Lucifer was cast downe, sits alone.
They write, *that* Francis *in worth farre excels*
All the Apostles, and that now he dwels
In Heav'n in Christs owne bosome, More: *That he*
Was here a Jesus typically: *yea*
A figurative Saviour: *who upon*
His body receiv'd in a Vision
The selfe-same wounds that Christ did, yea suffred
The selfe-same paines: *and thereby renewed*
Christs passion in him, for to save man-kinde:
Of which the Prophet *David doth men minde*
Who saith. (*b*) Thou hast with glory and honor
Him Crown'd, and thou hast him also set o're
The workes of thine owne hands: *of whom did write*
The Prophet thus, (*i*) Thou gavest him a light

(*g*) *Bartholmeus* de Pisa Conformitatum lib. approved at Assise by a Generall Chapter of the Franciscans, Aug. 2. 1389. as containing nothing in it worthy correction, and approved by three Popes fol. 3. 4. 5. 13. 14. 17. 24. 39. 66. 78. 144. 149. 294. 250. 254. 247. Antonini Chron. Tit. 24. c. 1. 2. Vincentius Belucensis Speculum Historiæ l. 3. c. 97. Ribadeneira Fleurs des vies des Saints part. 2. p. 281. &c. See Philip Mornay his Mystery of Iniquity London 1612. pag. 347. 348.

(*b*) Psal. 8. 5. Heb. 2. 7. 9.

(*i*) Isa. 42. 6. c. 49. 6. Luc. 2. 32. Act. 13. 47.

Unto the Gentiles (k) whose day *Abraham*
Saw, and rejoyced for to see the same.
[All meant of Christ alone.] Besides they write,
That what the Gospell saith of Christ, of right
May be sung of him, (l) All things unto me
Are given of my Father; *whence we see*
The Scripture of him saith: (m) A Father I
Will be to him; and he againe shall my
Son be; [both meant of Christ.] They adde, *that all*
The vertues of the Saints, both great and small,
In the Old and New Testament, doe rest
United and conjoyned in his brest.
That by his merits he deserv'd to be
The Sonne of God, and that Leo *did see*
A roll descend from heav'n, which rested on
His head, containing this Inscription:
This man, is the grace of God, conformable
Wholly to Christ in all things, the Example
Of all perfection; deified in
The Glory of God the Father, and now in
The glory of the Saints united, to
God, whereby he precedes and doth out-goe
All living Creatures, is made one and the
Same spirit with God: *Nay, they averre, that he*
Deserves with God to be the Advocate
Of the whole Militant Church on earth: *that*
Christs Passion is in him renu'd, for the
Salvation of all Mankind: *So as he*
By one Masse onely hath God pacifi'd
For all the world: This must not be deny'd.
They adde; *that all are saved certainely*
Who in S. Francis *Order, Rule shall dye.*
For Francis *prayed and obtain'd likewise*
From God, that none who in his Order dyes
Should dye an evill death [which is far (n) *more*
Than Christ obtained from God heretofore

(k) Joh. 8. 56.
(l) Joh. 3. 35. Mat. 11. 27.
(m) Heb. 1. 5.
(n) Mat. 7. 21. 22. 23. c. 22. 14

For

For all who him profeſſe:] *That the ſame grace*
Deſcendeth on him, who ſhall but embrace
His Order of Religion, as doth fall
On him that is baptized. Is this all?
No: they *ſay further, the meere putting on*
Of Francis *hood gives full remiſſion*
Of ſinnes, and frees from their guilt, puniſhment:
That the bare reſolution and intent
To take his Order, though not put in ure,
Is a new Baptiſme, doth pardon procure.
They teach; *that Chriſt hath but prayed, but* Francis
Hath impetrated or obtained. All this
(With ſundry ſuch like fearefull Blaſphemies)
Appeares in the *Booke of Conformities*
Preſented to the Chapter Generall
Of Cordiliers, and there approv'd by all
With this expreſſe clauſe; We have carefully
Searched, peruſed, examin'd throughly
This booke, and we have nothing in it found
Worthy Correction; all there is ſo ſound
That they it terme, *a Golden booke* [So priſe
They their S. *Francis*, and theſe Blaſphemies]
Which *Gregory* the ninth, Pope *Alexander*
The fift, *Nichlas* the third [a whoren after]
Sent unto all the faithfull; charging all
S. Francis *wounds to credit, and not call*
Them into doubt, on paine of Hereſie:
And Benedict *the twelfth, leſt this groſſe lye*
Should be forgotten, did enjoyne all men
Yearely to keepe that day as Holy, when
S. Francis *theſe forg'd wounds receiv'd. After,*
The Hill Averna *by Pope* Alexander
The fourth his Bull, was tooke into the See
Of Romes protection, becauſe theſe ſcar's be
Thereon receiv'd; which ſundry deeme a ly,
And damne for a notorious Blaſphemie.

Not

Not to relate, *how* (o) *Francis oft times preacht*
Unto the very Birds, who their neckes reacht
Out to receive his Blessing, and did stay
Their singing whiles that he his Masse did say:
Or, *how his haire did suddenly cement*
A great new house from top to bottome rent
And like to fall, so that they could not get
The haire out thence: Or, *how his Cord but wet*
In water, and that drunke, did instantly
Cure divers sicke men of their maladie:
I shall but one thing more of him relate,
Recorded as a truth past all debate;
To wit, that *at* (p) *Assize in Italy*
About the yeare twelve hundred thirty three
An Angell to S. Francis *did appeare*,
And told him that in Marics *great Church there*,
Cal'd Angels, Jesus Christ, the Virgin Mary
With sundry Angels did for him tarry;
Where being come, Christ Jesus to him spake
Thus: Francis, *for saving Soules we suite make*,
For thou are sent to be a light unto
The Gentiles; Francis *answered thereunto*,
I crave that thou the Pardon of all sinne
Wilt grant to every one who enters in
To this Church, and I likewise supplicate
The Virgin Mary, *mankindes Advocate*,
To ayde me in this suite: *then Jesus sayd*
Freer Francis, *that which thou of me hast pray'd*
Is a great matter, but thou art worthy
Of greater things: *I doe accord to thy*
Request, and grant it: *but yet goe to Rome*
Unto the Pope my Vicar, unto whom
I have given power to binde and to unty
In Earth and Heav'n, and of him aske in my
Behalfe this indulgence: *On which he goes*
To Pope Honorius, *and doth this disclose*.

(o) Ribadeneira Fleurs des vies des Saints part. 2. p. 290. *Bonaventure* in his Chronicle.

(p) Rosatium Bernardi Antonini Chron. Tit. 24. c. 7. Sect 4. Peter Moulin Accroisement des Eaux de Siloe &c. p. 31. 32.

Demaun-

Demanding of him for these plenary
Indulgence, without offrings or money.
The Pope reply'd, that this could not be done,
Because he that would gaine such full pardon
Must merit it, by putting helping hands*
To Peters *Treasure, and this suite withstands.*
By this we see, Popes can, doe, will deny
Those suites which Christ hath granted formerly.
The Pope demanded next, for how many
Yeares he desired pardon: His reply
Was, I not for yeares, but for soules did crave
Pardon, and will no Bulls for this grace have;
Adding, the Virgin should unto him be
Instead of paper, Christ his Scribe, and the
Angels his witnesses. The Pope at last,
This indulgence at his intreaty past,
That whosoever this Church visited
Each first of August, and therein entred
During that whole dayes and nights space, should gaine
Perfect remission from the guilt and paine
Of all his sinnes, from baptisme till that day:
An easie rate to purge all sinnes away.
Now least S. *Francis* merits, wounds, and fame
Should quite eclipse S. *Dominickes* great Name,
I shall from *Antonine*, one of his Sect
[A Romish Saint] him cleare from disrespect;
Who writes as much of *Dominicke* well nigh
As others doe of *Francis* dignity,
Comparing him with Christ, in such a sort
Which makes Christ of him oft times to fall short.
For Christ [writes (q) he] *but three dead men in all*
Rays'd up, when Dominick *within Romes wall*
Did raise up three; and forty that were dead
And drowned neere Tolouse, *he restored*
To Life: Christ when immortall, the (r) *doores shut*
Entred in to his sad Disciples: but

*Note here the Policie and avarice of Popes.

(q) *Antonini* Chron. Tit. 23. c. 1. 2. 3. See *Morney* his Mystery of Iniquitie. p. 348. 349. 350. Ribadeniera Fleurs des vies des Saints par. 2. p. 94.
(r) Joh. 20.

S. Dominicke [*which is far more*] *whiles yet*
A mortall man into the Church did get
At night, the Gates fast shut, least he should wake
His Brethren: Christ, *after his death thus spake*
(s) Mat. 28. 18. (s) *All power in Heaven and Earth is given to me;*
And this power to S. Dominicke [writes he]
Was not communicated sparingly
Whiles here, 'ore all things in the Heavens high
On Earth, and underneath the Earth: *For he*
Had the blest Angels at his Service; the
Foure Elements did unto him obey;
The Devils trembled at his sight, and they
Unable were to disobey him; as
He doth by Legends prove: *That ere he was*
Borne or brought forth into the world, there were
In Venice *two Statues*: *In* Markes *Church there,*
The one of Paul *as they use him to paint,*
Over the which was this Inscription, Saint
Paul, *but under the Image feete was writ,*
By this man we come unto Christ; *Neare it*
The other of S. Dominicke *was plac'd*
In a poore preaching Fryers habit, grac'd
With this Motto, S. Dominicke, *above,*
But underfoote with; By this man we move
And goe more easie unto Christ; *For why*
The doctrine of St Paul [*writes* Anthony]
And other Apostles, did but onely lead
To Faith, and keeping of Gods Lawes we reade;
But Dominickes *did teach men to obey*
Counsells, which is the shorter, easier way
To goe to Christ: Oh horrid blasphemy
S. *Dominicke* thus to advance so high
Above S. *Paul*, all the Apostles; and
To make his Doctrines take the upper hand
Of the Apostles, as the shortest, best,
Way unto Christ! He addes yet to the rest,

That

That he was aptly named Dominike,
Because he was to Christ himselfe most like:
For Dominicke was that principally,
And by possession, what absolutely,
And by authority Christ was [marke ye
His proofe] For the Lord saith thus, (t) I am the
Light of the world, and the Church doth thus sing
Of Dominick, Thou art the Light, Day-spring
Of the world: yea, as the Prophets of old
Of the Lord Christ bore witnesse, and foretold
In divers wayes: So Prophet Zachary
Of Dominicke and his Order saith (v) I
Have taken unto me two staves, one I
Did call Beauty, the other Cords: Beauty
Is the Sect of Saint Dominicke, for the
Beautifull habits of their Prelates we
Behold: the Cords, are nought but Minor Fryers
Girt with a Cord, and thence cald Cordeliers
[A worthy Glosse on this Text;] thus they play
With Sacred Scripture: Furthermore they say,
Christ was borne on the bare earth, but Mary
For feare of cold, did him (x) swath presently,
And put into a Manger. Dominicke,
Whiles yet an Infant, oft times off did kicke
His clothes, and getting from his cradle, mar found
By his Nurse lying naked on bare ground,
Detesting, as it were, all the delights
Of the flesh: Anthony yet farther writes;
That at our Lords birth there appear'd a (y) starre,
Which guided the wise men who came from farre
Unto him: which did intimate that the
Whole world by him should then inlightned be.
So in the forehead of Dominicke, when
He was Baptiz'd his God-mother did beare
A shining starre, which signifi'd, that he
A new light come into the world should be.

(t) Joh. 8.12.

(v) Zech. 11.7.

(x) Luk. 2.7.

(y) Mat. 2.1. to 10.

He addes: *The prayer of Christ was heard alway*
When ere he would: *but yet when he did pray*
Within the Garden, (z) *that the cup might passe*
(z) Mat. 26. 36. *From him, this suite of his denyed was;*
Because he praying thus but sensually,
He would in reason have God him deny.
But Dominicke *did never ought require*
Of God, but he obtain'd his full desire,
Because he nought requested according
Vnto the flesh; They harpe more on this string:
The (a) *Lord hath loved us, and washt away*
(a) Revel. 1. 5. *Our sinnes in his blood*: Dominicke, say they,
Out of perfection of his Charity,
Spending the whole night with God fervently
In prayer, did with his owne hands every day
A threefold whipping undergoe [I pray
By what command from God?] *not with whipcord*
But with an Iron chaine, wherewith he goard
And lasht himselfe to blood-shed; One was done
For his owne sinnes, which were but small or none;
Another for those Soules in Purgatory;
The third for those who in this world yet lye:
In fine, (to passe by and not name the rest
Of their blasphemous Parallels, at best;)
When our Lord Christ would leave this world, he to
His griev'd Disciples [loth him to fore-goe]
(b) Joh. 4. 16. *Promis'd to send a* (b) *Comforter, that is*
The holy Ghost: *Saint* Dominicke *to his*
Disciples, neere his death, sayd; Doe not ye
My deare Friends mourne, nor vexe at all for me,
Nor let my now departure hence you move,
For in the place to which I goe, above
The Cloudes, I shall be far more profitable
To you than I, whiles here, to be am able:
For after my decease you shall me have
A better Advocate by much, to crave

Ought

Ought for you then I now am; by which speech
He doth (c) Christs Office usurpe, and impeech.
Who that hath any conscience, faith, grace, feare
Or love of God, can once with patience heare
Such grosse blasphemous speeches? or not hate
Those shamelesse Fryers who dare them to relate?
Yet Romes Church, Popes approve, and (d) *Cano-*
For Saints, those who spake, writ these blasphemies. (*nize*
With what face than can any man averre,
That (e) Romes Popes, Church, can never stray, nor erre?
No doubt in this they erre so shamefully,
That all who love God, truth, their soules, will flye
From their Communion, since they Canonize
Such men for Saints, approve such blasphemies.

(c) Rom. 8. 34. 1 Joh. 2. 2. 3.

(d) See Surius & Ribadeniera in the Lives of S. *Francis*, *Dominicke* and *Antonine*.

(e) See *Bellarmine*, de Ecclesia, & Romano Pontif.

On the strange Popish Miracles, attributed to, and forged of S. Vincent Ferrier, *and* S. Anthony *of* Padua.

83.

SOme Popish Saints in Miracles out-reach
Christs owne Apostles; who sent out *to* (f) *preach*
To sundry Nations, were most wondrously
Endow'd with all tongues knowledge, from an high,
That so they might to all men preach in their
Owne Language: But (g) Saint *Vincent Ferrier,*
Preaching in Spanish to strangers who knew
Not this his Language [if the tale be true]
Was understood by all as perfectly,
As if he had preacht to them severally
In their owne tongues; Nay, *some who earnestly*
Desir'd to heare him Preach, not possibly
Able to come unto the Church, did heare
Him more than one whole league off, very cleare;
He had a lowder voyce belike than all
Christs twelve Apostles, joyned with S. *Paul*,

(f) Act. 2. 1. to 12. c. 10. 46. c. 19. 6.

(g) Ribadeniera Fleurs des vies des Saints part. p. 384.

Since none could heare them preaching halfe that
ſpace
As theſe this Saint heard. Nor was this his caſe
Alone; for I reade that S. *Anthony*
Of Padua, *who Preacht in one only*
Language, to thoſe of ſundry Nations, who
Were unacquainted with his Tongue, was ſo
Well underſtood of them, as if that he
Had Preacht in their owne Dialect: yea the
Good wife who would have come to his Sermon
But hindred by her husband, got upon
Her Barne to heare it, heard him perfectly
Halfe a league off the place he preach't in, ſhe
Had very good eares doubtleſſe, or elſe he
A thundring voyce. They make him yet doe more
Than Chriſt, or his Apoſtles heretofore.
For Preaching at Ariminum *unto*
The Heretiques, who ſtopt their Eares that ſo
They might not heare his voyce; he preſently
Went to the Sea-ſide, to that Towne then nigh,
And there with great affiance in Gods ayde,
Called unto the fiſhes, and them pray'd
To hearken to him, whom the Sectaries
And Hereticks to heare did then deſpiſe.
This ſayd: *an infinite ſcooll of great, ſmall*
And middle ſort of fiſhes, ranged all
In their ſet Order, lift their heads above
The water, him to heare; who out of love,
Calls them his Brethren, then did to them make
A Sermon of the bleſſings they partake,
And ſtill receive from God, inſtructing them
What thankes and Service they ſhould yeeld to him:
Which Sermon ended, *all the Fiſhes bow'd*
Their heads his bleſſing to receive; The crowd
Of people ſeeing this ſtrange ſight, were all
Aſtonied, and the Heretiques did fall

(b) Ribadeniera Ibid. pag. 563.

Downe

Downe at his feete, desiring him to preach
To them, and Gods truth among them to teach:
I wish he had it taught to those who write
These lyes of him, and them for truths recite.
Then had we never further (i) read, *that he*
To Bonivil his Asse or Mule, brought the
Host with great reverence, when she had beene
Kept three dayes fasting, and no meate had seene,
Commanding the beast in the Lords name, he
Then held in his hands, to come bow the knee
Forthwith to his Creator, and adore
Him, that Christs presence therein might no more
Be henceforth doubted, Heretiques thereby
Confounded, which spoke, the Asse instantly
Her Master, and her Provender forsakes,
Though hungry, and upon her knees there makes
Prostration to the Host, as to her maker
And Lord [though made by the Priest or Baker.]
Which miracle so evident, greatly
The Catholickes did comfort, edifie:
But did encourage Heretiques much more,
Who the Host as their Lord would not adore
For all this miracle: Rome might let passe
This peece of worship, prov'd thus by this Asse,
Sith they at least are Asses, if not more,
Who from an Asse learne how God to adore.

(i) Ribadeneira Ibid.

On the Popish Blasphemous Legends of their S. Catherine *of* Sennes.

84.

THis strange what *Romish* (k) *Legends* write of their
Saint Catherine *of* Sennes, *who cut her haire*
To shun her Marriage, having formerly
Espous'd her selfe to Christ most solemnely.

(k) Antonini Chron. pars 3. Lugdun. 1543. Tit. 23. c. 14. Sect. 4. to 19. f. 180. to 188. Ribadeniera Fleurs des vies des Saints part. 1. p. 435. to 443.

And

And vow'd to be his spouse alone. They say
That she did whip her selfe three times each day
For three houres space, with a sharpe Iron chaine,
So that her blood did issue forth amaine
Out of all parts of her body; willing
To repay Christ by this her blood-shedding,
The blood which he for her sinnes shed on the
Crosse, that she might no debtor to him be.
To passe by all her strict Fasts, Disciplines,
Strange Visions, as requiring many lines,
They write, *that Christ did so familiarly*
Converse with her, appeare so frequently
To her, when she did pray, or meditate,
Walke or repose her selfe, early and late,
That he seem'd alwayes present with her, yea
And talke with her saying, Thinke thou of me
And I shall thinke and take of thee the care,
With sundry such discourses which I spare:
That Jesus Christ enamored with her,
Appeared to her with his owne mother
And other Saints, and her most solemnely
Espoused in their presence visibly,
The Virgin Mary *leading her unto*
Her Sonne Christ Jesus, as a person who
Was worthy to be wedded specially
To him; who condescending, presently
To this her motion, put a Ring of Gold
With foure rich stones on her finger, then told
Her: I betroth thee to me thy maker
And Saviour: After which act he did her
Continually visit familiarly,
Bringing with him oft times Virgin Mary,
And sometimes other Saints, yet usually
Comming alone, keeping her company,
Walking, reciting Psalmes with her, which She
Unlearned knew not how to read, till he

At her request, did teach her instantly
By Miracle to reade them perfectly.
They write, *that Christ himselfe the Sacrament*
Gave unto her, that the Host it selfe went
Vnto her mouth without helpe, and that she
The Child Jesus in the Host oft did see:
That Christ his wound in his left side opened
For her, who thence Christs owne warme blood sucked:
That he stampt on her his five wounds, that she
In suffring torments might like to Christ be.
In fine, they write, *that Christ did really*
Change hearts with her, tooke out of her body
[Opened on the left side] her heart; which he
Tooke with him for some space: that meane time She
Lived without an heart: that soone after
Christ in his glory did appeare to her
With a red beautifull heart in his hand,
And comming neere to her, where she did stand
He thrust it in to her on the left side,
Saying to her, My daughter and my Bride,
I here deliver my heart unto thee
In leiw of thine: which uttered then he
Her side clos'd up: and that this really
Was done, not in a vision, shew onely,
The scarre remaining in her side descry'd,
Which her Companions oft times view'd and ey'd.
These most Blasphemous, grosse, notorious lyes
Which every Christian Soule abhors, defies,
Romes Church proclaimes for truths *conformable*
Unto her faith: and them approves full well.
Witnesse the (*l*) *Sorbon Doctors approbation*
Prefixt in Print before their late relation
Of Rabadeneira the Jesuit
His Flours of Saints lives, [Saints lyes *a more fit*
Title were for it] *Re-Printed lately*
With approbation in French. Certainely

(*l*) Nous &c. we under signing Doctors in the faculty of Theologie at Paris certifie, that we have diligently read this book, &c. In which we have found nothing but what is conformable to the faith of the Catholicke Apostolike and Roman Church, and therefore we judge it very usefull and necessary to be published. Novemb ult. 1608 *Gesselni, Blanc.*

Romes Church must needes be false, which justifies
Such monstrous Lyes, such horrid Blasphemies,
And deemes them very *usefull, necessary,*
For all to know; true; them, her to defy.

On a Popish Miracle of their Deifide Hostia.

OUr (m) *Walsingham* relates *this Miracle,*
That Otho, *when deposed, not being well,*
At point of death did earnestly desire
His extreame Viand, ere he should expire:
Which he [*unable to retaine ought, he*
Then tooke] *desired onely but to see,*
Not eate Christs Body; which when the Priest nigh
Him brought, he it with great humility
Ador'd, then drawing neere to it stretching
His armes out, as if he were most willing
It to embrace, his body quite naked,
The Host out of the Priests hands then leaped,
And through an hole which opened instantly
In his flesh, just whereas his heart did lye
Entred into his Body: which done, the
Hole forthwith clos'd up so that none could see
The Print of any scarre: When he the Host
Had thus receiv'd, he rendred up the Ghost.
This nimble skipping Host was certainly
Ill tutored, to leape so wondrously
Into the heart of one deposed by
The Pope himselfe, as the Church enemy;
And to breake Christs owne institution
Not being (n) eaten, nor once fed upon.
Which makes me feare this Monstrous Miracle
Is but a Fable, coyn'd in some Monkes Cell.

(m) Tho. *Walsingham* ypodigma Neustriæ, Anno. 1215. p. 55.

(n) Mar. 26. 26.

On

On Papists prayers to those for Saints who neither were Saints nor Men.

I Much admire, deplore the sottishnesse,
Of Romes deluded flocke, *who oft addresse*
Their prayers unto (o) *S.* Martiall, Christopher,
George, Margarite, *and Saints who never were*;
Nay, *to the* (p) *wodden-Crosse which Crucifide*
Our Saviour; *to the* (q) *speare, which pierc'd his side*;
Which they have made a Saint, and him now Name
Saint (r) Longis, *writing Legends of the same.*
They pray unto the Nayles, which nayl'd his feete
And hands; *Saint them too* (tis very meete)
And then Saint *Eloy* nominate. I feare
These woodden, Iron Saints will hardly heare
Their prayers: If they doe not, yet verily
The three chiefe graces, *Faith, Hope, Charity*,
(Which they have *made three Saints of later dayes*,
And in their solemne *Liturgies* alwayes
Invoke thus; (t) *O S. Faith, pray for us, Saint*
Hope pray for us, S. Charity our plaint
Heare and pray for us) will undoubtedly
Both heare and give an answere to their cry,
Else they would not them invocate: I feare
These Saints are deafe too, and cannot them heare,
Since they are *sacred* (v) *Graces, not Saints*, and
Extreame remote from those, not neare at hand,
Who them for Saints invoke, who certainely
Have in them no true *Faith, Hope, Charity*;
Sith they yet know not what they are, or where;
And cry to them as Saints in heav'n, not here.

86.

(o) *Pere Basile*, his Declaration c. 7. p. 34. 38.

(p) See Officium S. Crucis Bren. Roman. Sab. in Heb. 4.

(q) Officium B. Mariæ secundum usum Sarum, & *John Bridges* of the Princes Supremacy p. 481. 20 490.

(r) Ribadeneira Fleurs des vies des Saints part. 1. p. 332. 333. 2.

(s) Ibid. part. pag. 473. &c.

(t) Heures de Nostre Dame a l'usage de Rome: a Rov. And Heures Nostre Dame secundum usum Roven. in the Letanie of the Saints, *Sancta fides, Ora pro nobis, Sancta Spes, Ora, Sancta Charitas Ora, &c.* Not found in the Ancient Offices secundum usum Sarum.

(v) 1 Cor. 13. 13.

87.

On Popiſh blinde Obedience.

CHriſt writes expreſſely, *if Blind lead the Blind*
They both ſhall fall into the pit, nay ſinde
Deſtruction, as the (y) *Prophet punctually*
Determines: 'tis then falſe Divinity
Which (z) *Tollet* and *Cuſanus* teach of late;
That he who doth beleeve his owne Prelate,
When as he ſhall propound an Hereſie
Againſt the faith, ſhall merit much thereby,
Although it be an errour, becauſe he
Is bound for to beleeve him, till it be
Apparent to him that tis contrary
To what the Church beleeves; whence they thus cry;
(a) *O how ſtroug is the Churches building? Why?*
For no man can be deceiv'd, no not by
An evill Biſhop. If thou to God ſay,
O Lord I did thee in my Prieſt obey;
This ſhall ſuffice thee to Salvation,
For thou by the willing ſubmiſſion
That thou yeeldſt to thy Biſhop canſt not be
Deceived, although he ſhould command thee
Other things than he ought to doe; for the
Church doth preſume his ſentence good to be;
Which ſentence, though falſe, if thou ſhalt obey
Thy reward ſhall be great. Therefore [ſay they]
Obedience without reaſon is a moſt
Full and compleate obedience, when thou doſt

(y) Mat. 15. 14. Lu. 6. 39.
(z) Iſa. 3. 12. c. 9. 16. Jer. 23. 13. 32.
(a) Si ruſticus circa articulos credit ſuo Epiſcopo proponenti aliquod Dogma hæreticum, MERETUR INCREDENDO, LICET SIT ERROR, quia tenetur credere donec ei conſtet eſſe contra Eccleſiam. *Tollet. De Inſtruct. Sacerd. l. 4. c. 3.*
(a) Quam firma eſt ædificatio Eccleſiæ, quia nemo decipi poteſt per malum præſidentem. Si dixerit Domine obedi ut tibi in præpoſito hoc tibi ſufficiet ad ſalutem: tu enim per obedientiam quam facis præpoſito quem Eccleſia tolerat dicipi nequis, etiamſi præceperit alia quam debuit; præſumit enim eccleſia de illa ſententia, cui ſi tu obedieris MAGNA ERIT MERCES TUA; Obedientia igitur IRRATIONALIS, eſt conſummata obedientia & perfectiſſima, ſcil. quando obeditur ſine inquiſitione rationis, ſicut JUMENTUM obedit Domino ſuo. *Cuſanus Exiſt. c. 1. l. 6.*

Obey

Obey without inquiring reaſon why,
As beaſts obey their maſters: a beaſtly
(b)*Vnreaſonable doctrine*, which ſhould make
All men ſuſpect Romes Prieſts; and them forſake;
Who make them worſe than beaſts, cauſe thē deny
Their reaſon, ſenſes, leſt they ſhould deſcry
Their groſſe erronious Doctrines, which if try'd
By Scripture, reaſon, ſenſe, would be deny'd
Of all, receiv'd of none; Romes faith would fall,
Did not her blind obedience moſt inthrall.

(b) Contrary to 1 Joh. 4. 1. 2. 2 Joh. 10. 11. Rev. 2. 2. 1 Theſ. 5. 20. 21. Joh. 5. 39. Act. 17. 11. Col. 2. 8. 18. 19. Phil 3 2.

On Romes making perpetuall viſibility a note of the true Church. 88.

ROme ſaith (c) *the true Church is ſtill viſible*;
If Popes (*her* (d) *Church and Head*) were ſo,
'twere well:
But they *dye, and then* (e) *oft for ſundry yeares*
Monthes, weekes at leaſt, no Church, nor head appeares
At all in Rome, which ſometimes two or three
Popes hath at once, ſo as no man can ſee
Which is the true Church, Head, Pope, ſince each one
Doth then pretend he's true Church, Pope alone,
Rome then muſt bid this marke of hers adieu,
Elſe it will prove her a falſe Church, not true;
Since Popes [her Church] are not ſtill ſeene, & ſhe
Hath oft no Pope, head; ſometimes two or three.

(c) See *Bellarmin* de Eccleſia Contr. 2.
(d) *Bellarmin*, De Concil. Author. l. 2 c. 17. 19. Gretzer, def. c. 10. l. 31. de verbo. Dei See ſir *Humfry Lynde* his By-way. Sect. 19.
(e) See *Platina* Onuphrius, Luitprandius, Stella, & Balzus de vitis Pontificum, *Francis Marian*, & Zabarella, de Schiſmate, Theodoricus a Niem de Schiſm. &c.

89.

On Romes making Multitude and Roman a note of the true Church.

SOme (*t*) *Romanists* averre, *that Multitude*
A Churches truth and goodnesse doth conclude,
If so, the damn'd in Hell a truer Church are
Than Saints in heav'n, *since they* (*g*) *are more by farre.*
Then world, flesh, Devill, whom most serve, adore,
And Mahomet, whose worshippers are more
Than Christs or Gods, shall truer, better be (see
Than Christ, God, Christians. Rome thine errour
In this, which thou must needs retract, recall,
Because Christ saith, *his true Flocke is but* (*h*) *small.*
Thou add'st; that (*i*) *Roman*, is a marke; then all
Those famous Churches to whom *John*, *James*, *Paul*,
Writ their Epistles, and that Church from whom
All other Churches are deriv'd, (*Yea Rome*
Her selfe) *I meane* (*k*) *Jerusalem*, were no
True Churches, since not Roman. And if so,
The Scriptures erre, who them *true* (*l*) *Churches terme*
Of God and Christ; this Rome dares not affirme.
But if these were true, though not *Roman*, then
Roman's no Note of the true Church to men;
At least in this age, when Romes Church of due,
Is either no Church, or corrupt, untrue.

(*f*) *Panegirolla*, with others.

(*g*) Mat. 7. 13. 14 Luc. 13. 23. 24.

(*h*) Luc. 12. 32.

(*i*) *Bellarmin*, *Sanders*, and others de Ecclesia.

(*k*) Isa. 2. 1. 2. 3. Act. 2. 1. to 16. c. 1. 4. c. 8. 1. to 15. c. 11. 27. to 30. c. 15. 1. to 40. c. 16. 4.

(*l*) Act. 19. 31. c. 15. 41. c. 16. 5. 1 Cor. 7. 17. c. 11. 16. c. 14. 33. 34. 2 Cor. 8. 1. 18. 19 23. 24. c. 11. 28 Gal. 1. 2. 2 Thes. 1. 2. Rev. 1. 11. 20 c. 2. 7.

90.

On Romes engrossing the name of the true Church of Christ to her selfe onely.

ROme boasts, that *She is Christs true Church only*
When as in Scripture none can her descry

So

So much as once *a* * *Church ſtild*, unleſſe ſhe
The Church of (*n*) *Babylon* there called be,
Andt hat by *Peter*, when as ſacred writ
Doth *other* (*o*) *Churches oft ſo ſtile*, not it.
Why ſo? I doubt not but to ſignifie
Her future errors and Apoſtacie,
By which ſhe ſhould ſo far from true faith fall
That none ſhould her a true Church deeme or call,
But that ſhe ſhould become *a* (*p*) *Babylon*
Of Errours, lewdneſſe and confuſion.

* Unleſſe it be the Church that was in *Priſcilla* and *Aquila's* houſe. Rom. 16. 5. which diminutive Church is far from Catholicke and Univerſall.

(*n*) 1 Pet. 5. 13. applied by *Bellarmin* himſelf to Rome.

91.

(*o*) 1 Cor. 1. 2. 2 Cor. 1. 1. c. 8. 1. Gal. 1. 2. 1 Theſ. 1. 1. 2 Theſ. 3. 1. Rev. 1. 11. 2. 0. c. 2. & 3.

(*p*) Rev. 14. 8. c. 16. 19. c. 17. 5. c. 18. 2. 10.

On Romes Religion turn'd to Policy.

VVHat Romes Religion now decay'd? pray why?
Tis chang'd to State, wealth, worldly policy:
But what's Exchang'd for gaine, is not decayd
But much improv'd, it cannot be gaine-ſayd;
Profit, and worldly honour compriſe all
Thoſe points which Rome doth now religion call:
Subſtract theſe two, and all Romes faith is gon;
Its Policy then, not Religion
Which Rome profeſſeth: if theſe will her ſave
Her Machiavill chiefe place in heaven ſhall have.
And her (*m*) *Pereſius*, who in policy
Durſt write and Print, this fearefull blaſphemy;
It is the Devills invention to permit
The people to read Scripture (*no way fit*
For them to know) may by meere policy
Eſcape hell flames, and mount above the skie.

(*m*) Diaboli inventum eſſe ut populus Biblia legere permitteretur De Tract. Part. 1. aſſent. 3.

On

92.

On Popes right to interpret Scripture, and their strange Glosses on sundry Texts, to prove their Supremacy, and the Lawfulnesse of deposing and killing Kings, who disobey them.

MUst not the Pope interpret Scripture? yea
Good reason, else a Pope he could not be.
No Text him makes Christs vicar, *Peter*, Pope;
His Glosse must helpe here, else he had no hope
Of being either, that makes him these, more:
No reason then he should this right give o're.
Popes (q) *claime it as their proper right and due*
To expound the Scriptures, which none doe so true,
So well as they, in all points, specially
In defence of their owne Supremacy,
And right to judge, depose, kill Kings, here they
Such comments make on Texts, as will display
Their learning, wisedome, and unerring power;
For instance, they say, *that our Saviour*
Sayd unto, Peter, (r) *Feede my sheepe*: therefore
The Popes Supreame head of Christs Church: nay more
They *hence inferre*, that they may judge, depose,
Kill Christian Kings, & of their Crownes dispose:
Feeding is *killing* now with Popes, and they
Good shepheards are, when they their flockes spoyle, slay.
Christ sayd to *Peter*, (s) *launch out from the shore*
Into the deepe, and loose your Nets; therefore
The Pope is supreame head, may Kings put downe
And loose his Net, to catch their Kingdomes Crowne:

(q) *Bellar.* de verbo Dei. l. 3. c. 10. Gretzer. Def. c. 1. l. 1. De verbo Dei. p. 16.

(r) Joh. 21. 15 16. 17.

(s) Luc. 5 4.

I doubt S. *Peter* never had one thought
Of catching ſuch Fiſh when he lanch't his boate.
Chriſt ſayd to *Peter* (v) *whatſoever thou*
Shalt bind, or looſe here upon Earth below,
Shall be bound, looſ'd in heav'n, therefore Popes may
Kings Excomunicate, depoſe, judge, ſlay; (tye
Nay looſe thoſe Subjects from their oathes, which
Them to obedience, truth, and Loyalty;
And bind Kings ſo, that they ſhall vaſſals be
To Popes, and ne're once ſtrive againſt Romes See!
I feare this kind of binding, looſing fall
Beſides this text, which meant them not at all.
Once the Diſciples ſayd to Chriſt, (x) *Behold*
Here are two ſwords, upon which Chriſt them told,
That is enough; therefore both ſwords, with all
Soveraigne power, as well temporall
As ſpirituall doth appertaine of right
Unto the Pope; he may with both ſwords ſmite,
I thinke S. *Peter* did not then deſcry
That theſe two ſwords did ſo great power ſimply
As his ſucceſſors have ſince in them found,
Who on the *ſword*, not *word* their Empire ground.
No wonder if they *ſlay*, not *Preach* the Word;
They ſticke not to the Text, but to the Sword.
Chriſt ſaith (y) *All things in heaven and earth to me*
Are given of my Father; therefore the (meere right
Pope hath all power, Crownes, Kingdomes of
Belonging to him, and by his owne might
May diſpoſſeſſe all Kings who them enjoy,
When he thinkes meete, if they him diſobey,
Yea hence they plead, (z) *that the Keyes of heav'n, hell*
And Purgatory [wherein they Chriſt excell]
Belong to Popes, who can redeeme, releaſe
Men from hell, Purgatory when they pleaſe,
Or ſend or keepe them there, or let in men
Or ſhut them out of Heav'n: They gods are then

(v) Mat. 16. 19.

(x) Luk. 22. 38. Pope *Boniface* interpreted it, De Major. & Obedientia. Unam Sanctam, &c.

(y) Mat. 28. 18. Applied to Pope *Leo* the 10. in the Comcell of *Lateran* by *Stephen* Arch-Biſhop of *Patracia*.

(z) See Officium B. *Marie* ſecundum uſum Sarum the Rubrickes; there Pere Baſile his Declaration. c. 12. p. 61. &c.

I deeme this Text belongs to Christ onely,
Its error then it to Popes to apply.
Christ sayd to *Peter*, (*a*) *Arise, kill and eate,*
[That is, *such beasts, fowles onely made for meate*
Which he saw in a trance, from heav'n let downe
In a great sheete:] Therefore Popes may uncrowne,
Depose, kill Kings, and Princes at their will,
If they refuse their mandates to fulfill:
Nay send them soule and body unto hell.
I feare the Pope expounds this text not well,
Sith there was no King, man within the sheete,
But creeping things, foules and beasts with fowre feete.
If Popes from hence will kill Kings, they must eate
Their flesh likewise. O'tis a royall meate.
Christ (*b*) *two Disciples sent, and bad them loose*
An Asses colt, and bring him [can you choose
But laugh at this rare glosse?] the Pope therefore
Hath right to all mens goods, both rich and poore:
Yea, to Kings Crownes, & may them binde, unty;
Depose; free subjects from their Loyalty,
Oathes of Allegiance, fealty, even as
Christs two Disciples did untie the Asse:
Popes are hard driven when they must repaire
Unto this Asse, to prop up *Peters* chaire.
Christ sayd, (*c*) *if I be lift up from earth, I*
Will draw all things unto me: Popes hereby (draw
All Kingdomes, Crownes, things of right to them
And claime them as their due, by Christs own law.
But since Christ drawes al things to him, on high,
Not to the Pope, on Earth, I must deny
This Roman glosse, till Popes can make it cleare
That Christ speaks of them, of Crowns not Soules
(*d*) *In the beginning* [not beginnings] *God* (here.
Created Heav'n and earth [note here Popes odde
Glosse and deduction;] Therefore there's but one
Beginning, Monarch; who? the Pope alone,

(*a*) Act. 10. 11. 12, 13.
(*b*) Mat. 21. 1. 2. 3. Mar. 11. 1. 2. 3.
(*c*) Joh. 12. 32.
(*d*) Gen. 1. 1.

Whence

Whence all Kings, Princes, Prelates, Priests powre springs;
And Popes may make, judge, sway, depose, kill Kings.
In this beginning Popes were not at all;
This text then to their ayde they cannot call.
(e) *God two great Lights created, the great'st Light*
To rule the day, the lesse to rule the night:
Hence (f) *Innocent* the third, writes, *the greater*
Light is the Pope, the lesse the Emperour;
And then concludes most learnedly from hence,
That there's as great and vaste a difference
Betweene the Pope and Emperor, as is (this
Twixt Sunne and Moone: which his (g) Glosser in
Sort manifests; *That as the Sunnes greatnesse*
And magnitude exceeds the Moones, no lesse
Than forty seven [nay fifty sixe] *times; so,*
The Pope in greatnesse, might, power, doth out-goe
Him, no lesse than forty seven times; and as
The moone no luster, nor light in it has
But what the Sunne derives to it: so Kings
And Emperours power, lustre from Popes springs;
Whereas in truth, the *Popes authority,*
And greatnesse was (h) *deriv'd from them onely.*
But sith the Sunne, not Pope, was this great light
Here meant, I doubt the Glosse is false, not right.
Christ sayd *that* (i) *Peter should be cal'd Cephas;*
That is, *an head* saith (k) *Innocent,* [whereas
Christ there interprets it to be, *a Stone*]
Whence he inferres, *that none but Popes alone*
Are heads of Christs Church and Lords Paramount
To Kings, and may them censure, kill, dismount.
This Glosse was made but by an *Innocent,*
Who understood not what this *Cephas* ment,
Nor what's the duty of an head, *to* (l) *guide*
Not kill the members, or them rule with pride.

(e) Gen. 1. 16.

(f) Decretalium l. 1. de Majoritate & obedientia Tit. 33. c. Solitæ.

(g) Gloss. Ibidem.

(h) Matthew Westm. An. 609. p. 209. Jean Crespin Lestat. de l'eglise. p. 180. 184. *Platina, Balæus,* and others in the life of Boniface the 3.

(i) John 1. 42.

(k) Sermo in Fest. Greg. Papæ, & sermo. 2. in festo S. Petri.

(l) Ephes. 4. 15. 16. c. 5. 22. 23. 24. 29.

(m) Mat. 26. 52.

Chriſt ſayd to Peter, (m) *Put thou up thy ſword*
Into the ſcabbard; from which very word
Pope (n) *Boniface the eight* moſt learnedly
Reſolves, *the temporall ſword doth rightly*
Belong to Popes; *and that the Temporall*
Sword ſubject is to the Hierarchicall.
But ſince Chriſt ſayd, *put up*, not uſe this ſword,
This Text no ſuch concluſion will afford.
God ſayd to *Jeremie* the Prophet, *See*
I (o) *over Nations, Kingdomes have ſet thee*
To roote out, pull downe and deſtroy [*namely*
By threatning judgements for their ſinnes onely:]
Therefore ſay (p) *Innocent* and *Boniface*
[Two learned Popes] *the Pope hath power, right, place,*
Over all Monarch's and their Kingdomes, Crownes
All ſubject to him, and within the bounds
Of his Grand Empire; and he may at will
Deſtroy all Kingdomes, Kings dethrone, judge, kill.
This, not to *Peter* ſpoke, but *Jeremy*
Makes little for the Popes Supremacy:
And if (q) S. *Bernard* rightly gloſſe the place,
Confounds, not proves the Popes, ſtate, power and grace.
Its writ of Chriſt, (r) *that he ſhould tread upon*
The Lyon, Adder, yea the young Lyon
And eke the Dragon trample under feete:
(s) *Pope Alexander the third*, thought it meete
And lawfull for him, from *this text, his foote*
On Fredericke *the firſt his throate to put,*
And trample on him, uttering this clauſe,
Whiles he trod on him with his Papall Paws.
The (t) *Devill and his power* is meant onely
By *Adder, Lyon, Dragon*, certainely
In this Text, not the Emperour, therefore
This Pope miſ-gloſt, abus'd it heretofore.
(v) *Have we not power to eate and drinke?* ſaith *Paul*:

Popes

(n) De Major. & Obed. unam Sanctam, &c.

(o) Jer. 1. 10.

(p) Serm. in feſto Greg. Papæ, Extran. de Majoritate & Obedientia. c. unam Sanctam.

(q) De Conſid. ad Eugenium. l. 2. c. 6. Ruſticarii magis fudoris ſchemate quodam labor ſpiritualis, expreſſus eſt, &c.

(r) Pſal. 91. 13

(s) Jean. Creſpin, L'eſtat. de L'eſgliſ. p. 357 Balæus & Platina in Alexandro. 3. *Grimſtons* imperiall Hiſtory. in Fred. 1.

(t) Rev. 12. 4. to the end. 1 Pet. 5. 8.

(v) 1 Cor. 9. 4.

Popes hence have right to all things temporall,
And may diſpoſe of Kings Crowns, as ſome write,
Then all men ſure may claime the ſelfe-ſame right
Sith they have power to eate and drinke; but yet
Not Kings, Crownes, Kingdomes, but their drink and meate.
Store of ſuch learned gloſſes every where
In *Popes* (z) *decrees, Epiſtles, workes appeare;*
Which I omit, ſince theſe doe well deſcry
That Popes all elſe excell, in gloſſery,
And can from any text, high Treaſon draw.
Good cauſe then they alone ſhould gloſe Gods Law

* Extran. De Majon. & Obedientia. In Concil. Lateran. ſub. Leo. 10. p. 671. Anton. Sum. parte, 3 Tit. 22. c. 5. Pope Innocentius the 3. his workes. In Popes Epiſtles in Aventine. & in Papiſts who defend the Popes ſupremacy.

On the Popes Supremacy, and Soveraignety Over Kings, Emperours, and Kingdomes.

THe *Emperours,* (y) *nine hundred yeares, and more*
Romes Popes confirm'd, choſe, judg'd, ruld heretofore;
Who ſwore them homage and fidelity
As their Supreame Lords, who did ſummon, try,
Cenſure, depoſe them oft for crimes, as we
By Hiſtories of former times may ſee.
By what right then do Romes Popes now of late
Themſelves, 'bove (x) *Emperours, Kings elevate,*
And them elect, confirme, crowne, judge, depoſe,
Kill, excommunicate, their Crownes diſpoſe,
Their Kingdomes interdict, abſolve, untye
Their ſubjects from their Oathes, faith, loyalty,
And ſtir them up to fight, revolt, rebell
Againſt their lawfull Princes, them to quell,
Exempt all Clergie mens goods, perſons, lands
From publicke taxes, and Lay-Judges hands?
(a) *Chriſt, Peter, tribute did to Cæſar pay,*

93.
(y) See Platina, Creſpin. Balæus & Volateran de vitis Pontificum Romanorum Eutorpius: *Grimſtons* Imperiall Hiſtory, Morney his Myſtery of Iniquity, Abbas Uſpergenſis Volateranus, the Century writers, Carolus, Molinæus, with others.
(x) See Aventic. Annal. Boyorum.
(a) Mat. 17. 24. :6 27

And charged all to (b) *give Cæsar alway*
The things that are Cæsars; yea, blessed *Paul*
Writing unto the *Romans*, saith, (c) *Let all,*
Or every Soule be subject to obey,
The higher powers, and to them tribute pay,
Not out of feare but conscience, since they be
Ordain'd of God. The like precept reade we
Saint *Peter* gives to all; (d) *Your selves submit*
To the King, as supreame, why so? *for it*
Is the will of God, and for the Lords sake
You must this doe; Here Popes *Peter* forsake,
And quite abandon: his *Divinity*
They now at *Rome* condemne for (e) *Heresie.*
The *Jewish high-Priests to their Kings of old*
Did still submit, and were (*) *judg'd, rul'd, controld*
By them; nay (f) *Christ himselfe*, (g) Paul, Peter, *all*
Th' Apostles unto (h) *Cæsars tribunall*
Appeal'd, submitted; if Popes Vicars be
To Christ, or *Peters Successors*, their See,
Goods, persons, Lands, they must to Emperours
And Kings subject, as did their Ancestors;
They must no longer them judge, kill, depose,
Accurse, command, nor of their Crownes dispose;
Else they will prove the Devills Vicars, who
All earthly Kingdomes claim'd, [as Popes now doe
In sundry (b) *Printed* bookes] and sayd (i) *all these*
Are mine to give unto whom I shall please;
But neither Devill, Pope have right to one
Kings Crowne or Kingdome, *but* (k) *Christ, God* (alone;
And Kings from under them immediately.
If Popes lay claime to any, certainely
They from the Devill must their right derive,
And such bad Title, doubtlesse will not thrive;
Which if they looke not well unto, I feare
The Devill will at last them to hell beare
For their encroachments on his royalties.

(b) Mat. 22. 21

(c) Rom. 13. 1. to 9.

(d) 1 Pet. 2. 13. 14. 15.

(e) See *Balæus* & *Benno in vita Greg.* 7. with Abbas Uspergensis, & Grimston in the life of *Fredericke Barberossa* and *Henry* the third.

(*) 1 King. 2. 26. 27.

(f) Mat. 26. & 27.

(g) Act. c. 25. & 26. & 27. & 28. 2 Tim. 4. 16. 17.

(h) See Doctor *Crakenthorpe* of the Popes Temporall Monarchie.

(i) Mat. 7. 8. 9. Luk. 4 5. 6.

(k) Prov. 8. 15. Psal. 22. 28. Dan 4. 25. c. 2. 21. c. 5. 21. 23. Job. 9. 5. to 13. 2 Chron. 20. 6. 7. c. 9. 8. 1 Tim. 6. 15. Rev. 17. 24 c. 19. 16.

Popes

Popes than forbeare this claime, if ye be wise,
Christ, *Peter* did no (l) *earthly Crownes* possesse,
Therefore Popes claimes to them are vaine, groundlesse.

(l) Joh. 18. 36.

On Popish Images. 94.

PApists *in Lent* (a time of most devotion)
Their Images (m) *still hide of their free motion*
In all their Churches; So that none can eye
Them when they pray. This practise certainely
Is an undoubted signe that Images
And pictures placed, us'd in Rome Churches
Doe hinder mens devotion, since they hide
Them thus in Lent: than lay them quite aside
At all times else, since no Saints heretofore
Had Images in Churches, or before
Them us'd to pray, bow, kneele, or worshipped
Them as Romes Creatures of late have learned
To doe; who *Pagan like stockes* (n) *deifie*,
And after them when lost like Pagans cry,
As some of late have done in Spaine; 'twere well
Therefore if Images were damn'd to Hell,
Wherewith Romes flocke as grosse Idolatry
Commits, as Pagans with theirs anciently.

(m) Declaration du Pere Basil. p. 72.

(n) Cassandri Consultatio. Artic. 21. Hieron. Lamas Sum. Pars. 3. 2. *Adeo Gens affecta est truncis corrosis & deformibus Imaginibus, ut me teste, quoties episcopi decentiores gerere jubent, veteres suas petant plurantes, &c.*

On Romes Doctrine and Practise of Equivocation. 95.

ALL Rome for a false Church should damne, flye, hate,
Because she teacheth *to* (o) *equivocate*;

(o) See *Mason* of Equivocation.

The.

The worst of all (p) *Lies*, cheates, that is; no truth
Can be in Rome, who this defends, pursu'th.
How can men pin their faith on Romes Church sleeve, (leeve.
Whose doubling faith, words, oathes none can be-
They may more faith, truth finde in Devills, then
In most of Romes Popes, Jesuites, Clergie-men;
Whose strange Equivocations, Lyes, should make,
All them, and their false Church quite to forsake.

96.

On Papists blasphemous Assertions touching the Virgin Mary, *to the dishonour of God the Father, and Christ his Sonne.*

(q) *Bernard de Busti, and some Romanists* (sists
Since him, record, *that Gods Kingdome con-*
Chiefely in these two, Justice and Mercy:
That God this last hath resigned to Mary
As his Kingdomes best halfe; whence all who by
Gods Justice griev'd are, may appeale and flye,
From God to her, as men here commonly
From Courts of Law, appeale to Chancery:
Who by her Mercy, will them ayde, releeve
Against Gods Justice when ere it them grieve.
So that if God in justice men condemne
Her Mercy, mauger God, will absolve them,
And free from condemnation; if this be
True, God's but halfe a God; no God but she:
God hath nought left but Justice, which damnes
Not one for Justice, all for Mercy call: (all;
Mary hath all Gods Mercy; is all grace
Nay *Mercies* (r) *Fountaine*: all then will embrace

Her

(q) Marial. part 3. Serm. 3. Excellent 4. Gabriel Biel in Can. Missæ. Lect. 80. Joan. Gerson. Tract. 4. super Magnificat.

(r) *Fons Misericordiæ, mater Misericordiæ, &c.* So is *Mary* stiled in most Offices, Primers, Houres and Popish Masse-bookes: as if all Gods mercy were derived from her.

Her for their onely Goddeſſe; all will flye,
Sue, pray to her, not one to God will cry;
Nor yet to Chriſt, *who being juſt as well*
As mercifull, doth oft delay, repell
Poore ſinners ſuites (writes (t) *Anſelme*,) *when* Mary
Compas'd of nought but mercy, clemency,
Heares and grants all mens ſuites without delay,
As ſoone as they unto her ſeeke or pray.
So as all thoſe who their ſuites would obtaine
With ſpeede, muſt unto her reſort, complaine.
Which (if true Doctrine) all to her will run,
And Chriſt, as Mediator, be undone,
Since all will ſue to her, who doth firſt grant,
And ne're demand of God one thing they want
For Chriſt his Interceſſion, but ſeeke all (*call.*
From her, whom they their (t) *ADVOCATE oft*
If theſe write truth, the Virgin hath undone
Un-Godded both the Father and Sonne:
Ingroſt their Mercy, Office, Dicty,
And made herſelfe Romes onely god: Truely
Then well might *Bonaventure*, in his Pſalter
Our *Lord* unto our *Lady* (v) change and alter
Throughout the Pſalmes: and *the* (x) *Lord ſayd to my*
Lord, ſit thou at my right hand untill I
Thine enemies make thy footeſtoole; tranſlate;
The Lord ſayd to our (y) *Lady, ſit thou at*
My right hand, untill I thine enemies
Thy footeſtoole make: And in like ſort diſguiſe,
(y) *O Lord in thee have I put my truſt, let*
Me never be confounded, and to ſet
It thus: *O Lady I my truſt in thee*
Have put, O never ſuffer me to be
Put to confuſion: in thy righteouſneſſe
Deliver me, for thou art my fortreſſe:
With ſundry ſuch like: This groſſe Blaſphemy
Which Romes Popes Church approve, uſe, juſtifie,

(t) De excellentia. B. Virginis.

(t) Ita ergo ADVOCATA NOSTRA. *Officium B. Mariæ ſecundum* Uſum Sarum; & in all other Offices Ancient and Moderne.

(v) See Biſhop *Usbert* Anſwere to the Jeſuites challenge, p. 490. 491.

(x) Pſa. 110. 1

(y) Pſal. 71. 1. 2, 3.

To Gods and Christs dishonour, should now make
All them quite to abandon and forsake.

97. ## *On Romes Novelties, notwithstanding her pretence of Antiquity.*

ROme is still vaunting of *Antiquity*,
Though all, or most in her be *Novelty*.
Her Popes, Arch-prelates, Prelates, Cardinals,
Arch-Deacons, Prebends, Deanes, Officialls,
Subdeacons, Readers, Clerkes, Acolythists,
Abbots, Abbesses, Priors, Massing-Priests,
Monkes, Friers, Nunnes of all sorts, Anchorites,
Confessors, Legats, Pard'ners, Jesuites,
Chancellours, Vicars, Proctors, Commissaries,
Dataries, Chaplaines, are all (*c*) *Novelties*
Not found in Scripture, mens late forgery.
Now since Rome *these her* (*a*) *Church cals, deemes only*,
Her Chuch is but a Novelty built on
Mens fancies, *not on* (*b*) *Christ the Corner stone*:
Her blotting out the second Commandement,
And doubling of the tenth, to give content:
Her monstrous Transubstantiation,
Masse, Ladies Psalters, halfe Communion;
Her drinking of Christs blood within the bread
She eates, and that clos'd in the veines not shed;
Making, adoring gods, Saints Images,
Shrines, Reliques, Crosses, Pixes, Crucifixes;
Prayers to God in unknowne Tongues; to Saints
Departed, who cannot heare their complaints;
Auricular confession, exempting
Delinquent clerkes from justice of their King;
Election for mens fore-seene workes; freewill,
Falling from Grace, new Miracles wrought still;

(*c*) See *Wickliffe*. Dialog. l. 4. c. 15. 26. 33. to 39.
(*a*) See *Bellarmin* de Ecclesia. l. 3. c. 2. Marsilius Patav. Defens. Pacis. part. 2. c. 2.
(*b*) Ephes. 2. 20. Mat. 16. 18. 1 Pet. 2. 5. 6. 7.

Her

Her markes of a true Church, the Priests intent
Essentiall to make a true Sacrament,
Adoring of the host conditionally,
If it in truth be turn'd to Christs body;
Saints seeing Prayers in the Looking-glasse
O'th' Trinity, to which mens prayers still passe;
Her worshipping of all things with Latry
(As Crosse, speare, Nayles, Thornes) which toucht Christs body;
Her Pictures of our Lady on a throne
Crown'd Queen of Heav'n, with Christ a little one
Held in her Armes: Her praying unto her,
(c) *Command thy Sonne, shew thy selfe a Mother;*
(d) *Reliques of her milk, haire, combs, Gowns, smocks* (all
Still fleih, sweete) sinnes in nature veniall;
Prayer to Angels, Limbus, Purgatory,
Popes Indulgences, Pardons sold for money,
For any sinne; five new coyn'd Sacraments,
Her publicke stewes allow'd to raise Popes rents,
Her Merits, workes of supererogation;
Doubt, no certaine assurance of Salvation;
Popes right to both swords, their supremacy
Over all Persons, Clergie, Laity:
Their excommunicating, deposing,
Judging, nay killing Kings, interdicting
Whole Kingdomes; absolving from loyalty
And solemne oathes of that fidelity
Which subjects make unto their kings; arming,
Exciting subjects 'gainst their lawfull King;
Processions, Pilgrimages, reservations
Of Hosts in Pixes, with their elevations,
And Adorations: Lay men not to read
Gods Word: that it must be interpreted,
Confirm'd by Popes: that Romes Popes may dispense
Against Gods word; controll the text, and sense;

(c) Jure matris impera tuo dilectissimo filio Domino nostro Jesu Christo. *Corona B. Marie Virginis, Bonavent. Opera. Tom. 6. Roma*, 1588. Inclina vultum Dei & Filii tui super nos: COGE peccatoribus misereri. Ibidem; Monstra te esse matrem; Jure matris IMPERA: *Offic. B. Marie.*

(d) See *Tho. Beacons* Reliques of Rome.

That Popes are above Councels generall,
And must confirme, nay over-rule, and call
Them of due right: that Councels cannot erre,
Nor Popes in Peters chaire, where they sit ne're:
Saints canonizing; Romes rich Treasaury
Of Merit, whereof Popes must keepe the key;
Cases reserved to his Sanctity,
Buls, Masses to free Soules from Purgatory,
Justification not by faith alone
But workes, more Mediators besides one;
That *Mary* is the Churches Advocate,
Damning Priests marriage, vowing Celibate,
Saints Legends, Holi-dayes, strict abstinence
From meates at set dayes out of conscience;
Bowing at Altars, shaving Priests, Nuns Crowns,
Great difference in habits, Coules, Frocks, Gowns,
Beades, Pater Nosters, Aves, sayd by score,
Yea Ave Mary Bels, not known afore
Time; Holy-water, Holy-bred, Candels
Burning at Noon-day; (e) *Christning, hallowing Bells,*
Palmes, Churches, Church-yards, Altars, Chalices,
Salt, Spittle, Chrisme, Swords, Pals, Rochets, Abbees,
Copes, Altar-Cloathes; Organs, strange Duckes, Bowings,
Nods, Gestures, Ceremonies, and Crossings;
Chaunting of Masses, praying toward the East,
Chusing of some Saints more than all the rest
For certaine Kingdomes, Countries, diseases;
Cities, Professions like the Pagans; these
With sundry other things, are Novelties,
Not found in Scripture, but mens Forgeries.
Cease then thy Bragges Rome, thy Religion's new,
Vaine, false; ours onely is old, saving, true.

(e) See *Tho. Beacon* of Exorcismes and Conjurations. vol. 3. f. 101. to 132.

On

On, and againſt Romes halfe Communion, and Sacrilegious depriving the people of the Sacramentall Cup.

TEll me lewde Rome, with what ſenſe, reaſon, grace
Canſt thou fly in our bleſſed Saviours face?
And croſſe his precept, (*f*) *Drinke yee ALL of this*;
As if it were ſuperfluous, or amiſſe?
Yea, bid a *Non-obſtante* unto it,
To Chriſt, Apoſtles, Fathers, as unfit
Here to be follow'd, in a full (*g*) *Councell*,
And curſe damne all thoſe to the pit of Hell
Who dare tread in their Footeſteps, or ſay, Lay
Men ought to drinke Chriſts Cup, and him obey
Herein; *ſtiling receiving in both kinde*,
A perverſe cuſtome, error, as we finde
In the Councell of Conſtan infolent,
Blaſphemous Act, againſt Chriſts Sacrament.
Had Rome not loſt her wits, ſenſe, grace, all ſhame,
She would not thus Chriſts Lawes annull, Acts
And thoſe as (*h*) *Heritiques damne, & purſue*, (blame
Who hold the Cup to be to Lay-men due.
To ſalve this ſore: Rome firſt ſaith, ſhe being
Chriſts Spouſe, hath power, right to decree this
This I deny: No wives have power, right to (thing.

(*f*) Mat. 26. 27.

(*g*) Quia in nonnullis partibus mundi perverſus mos pullulare incipit, ut ſacerdotes Laicos ſub utraque ſpecie, panis *vit.* & vini, communicare non ceſſant, contra Romanæ & univerſalis Eccleſiæ conſuetudinem approbatam, unde ſcandala & hæreſes veriſimiliter oriri ſuſpicantur Petimus nos, &c. per veſtras reverendiſſimas paternitates provideri ſalubriter Eccleſiæ Dei. &c. hinc eſt quod præſens Concilium ſacrum generale Conſtantienſe, in ſpiritu Sancto legitime congregatum, adverſus hunc ERROREM provideri ſatagens, matura plurium Doctorum tam divini, quam humani Juris deliberatione præhabita, declarat, decernit & diffinit: Quod licet Chriſtus poſt cœnam inſtituerit, & ſuis Diſcipulis adminiſtraverit, ſub utraque ſpecie panis & vini hoc venerabile Sacramentum: tamen hoc NON OBSTANTE: &c. *Seſſio.* 13. *Surius. Tom* 3. *p.* 821. 822. (*h*) Pertinaciter aſſerentes oppoſitum præmiſſorum, tanquam hæretici arcendi, per Dioceſanos locorum, aut inquiſitores hæreticæ pravitatis Concil. Conſtant. *Ibid.*

Object. 1.

Answ. 1.

(i) Eph. 5. 22. 23. 24. Col. 3. 18. 1 Tim. 2. 1 1. 1 2. 1 Pet. 3. 1.

(k) Ephes. 5. 22. 23. 24. c. 6. 1. 2. Col 3. 20. to 26. 1 Tim. 6. 1. 2. Rom 13. 1. to 7. 1 Pet. 2 13 14. 18. c. 3. 1 Tit. 3. 1.

(l) Deut. 4. 2. Josh. 1. 7. Pro. 30. 6. Rev. 22. 18. 19.

2.

(m) 1 Cor. 11. 25. 26. Luc. 22. 19.

3.

(n) Exod. 20. 15. Mat. 19. 18. Rom. 2. 21. c. 13. 9. Ephes. 4. 28.

Annull, or change those acts their husbands doe.
The Lawes of God and Men, bid (i) *wives obey*
Their husbands Mandates, not them cresse, gainesay;
She is no true spouse, but whore, who dares rent,
Divide or change her Husbands Testament.
He is no good childe, servant, or subject,
But Rebell, Traytor, who dares change, dissect
His Fathers, Masters, Princes Testament,
Or their Edicts oppose, controule or rent:
Rome is no true Spouse, servant, childe, subject
Of Christ then, as she boasts, who dares neglect,
Change, disannull his will and Testament,
And thus divide his blessed Sacrament,
Against his precept: Nor can she of right
It doe. For what Authority, Law, might
Hath any wife, child, Servant or subject
(*Commanded to* (k) *obey, nor crosse, correct,*
Their Husbands, Parents, Masters, Princes will,
And their Acts, Edicts, Pleasures to fulfill)
To alter, nullifie, halve, disobey
Their Testaments, Acts, Edicts, or to stray
From, runne crosse to them? Romes Church cannot be (she
More than Christs Spouse, childe, servant, subject;
Then being no more, if this, cannot cancell
Christs ordinances, nor his Lawes repeal,
Much lesse deprave, pervert his Testament,
His Cup restraine, divide his Sacrament.
Christ threatens (l) *death to those who dare detract*
Ought from his Word, much more from his last act,
The Sacrament, *by his death ratified*,
And (m) *doe this as oft as ye drinke*: Beside,
Christ doth *forbid to* (n) *steale or take away*
What is anothers right: None can gainesay
Christs Cup and blood to be the Peoples right
As well as Priests; since Christ in the same night

He

He did ordaine the Sacrament, bids (o) *All*
To drinke of his blest Cup in Generall;
And (p) *shed his blood alike for all*; *as much*
As well for Laymen, as for Priests, and such
As be in Orders. Since then Lay-men by
Christs owne gift, Charter, as great property
And right have to Christs Cup, as Romes Clergie
Or any Pope or Prelate; certainely
It cannot but be Sacrilege and theft
Them to deprive of what Christ to them left;
And that at his death, by his Testament,
To which the Church must yeeld, not dissent.
Christs owne Apostles here had no right, power
To change his Acts, Lawes; Hence our Saviour
Tels them (q) *If ye love me, my Commandments*
Keepe: adding, *For he who loves me, assents* (then
To, and keepes my Commandments. Romes Church
Who keepes not Christs Commandments, and doth when
She please, annull, controule his Acts and will,
Loves not Christ, but rebells against him still.
All the Apostles, and S. *Peter* say
(r) *We ought rather God than man to obey*,
Therefore we rather must obey Christ here
Who bids us drink, than Popes who say forbeare.
The Sacred *Cup, Blood in the Sacrament*
Is the (s) *seale of Christ Cov'nant, Testament:*
Whence Christ not of the Bread, but Cup saith, *This*
Cup the New Testament in my B'ood is:
Now *Christs Covenant*, will, *as* (t) *unchangeable*
Are as the day and night, impossible
Once to be cancel'd, and stand fast for ever;
Therefore none can the Cups seale from them sever,
Containing Christs blood of the Covenant;
Which will be voyd, if it this great seale want.

When

(o) Mat. 26. 27 1 Cor. 10. 4. 16. 17.
(p) 2 Cor 5. 14 15. 1 Joh. 1. 7. c. 2. 1. 2. Rev. 1. 4. 5. c. 7. 14. Act. 20. 28. Rom. 5. 9. Ephes. 1. 5. c 2. 13. Heb. 13. 11. 12. c. 9. 11. to 26. 1 Pet. 1. 2. 19.
(q) Joh. 14. 15. 21. 23. 24.
5.
(r) Act 4. 19. c. 5. 29.
6.
(s) Mat. 26. 28 Mar. 14. 24. Luk. 22. 20. 1 Cor. 11. 25. Heb. 9. 20. c. 10. 29. c. 13. 11. Exod. 24. 8. Zech. 9. 11. Rom. 4. 11.
(t) Jer. 33. 20 21. c. 31. 35. 36. 37. Isa. 54. 9. 10. Psal. 111. 7. 8. 9.

7. When Christ gave his Apostles their Charter
And grand Commission, he expresly there
(v) Mat. 28. 19.20. Thus bounds their power, saying (v) *Goe ye and Preach*
The Gospell to all Nations, and them teach
ALL THINGS FOR TO OBSERVE WHATSOEVER I
HAVE YOU COMMANDED: adding, *and loe, I*
Am with you alwayes unto the worlds end.
Sith Christ then did his owne Apostles send
Forth, but to teach all men to observe
Whatever he commanded, and not swerve
From it unto the left hand or the right:
How Romes Popes, Church have now more power, might, right
Than *Peter*, the Apostles had to change,
Repeal Christs will, Acts, Edicts, seemes most strange
To me, and she must shew me some expresse
Commission from Christ, which doth theirs suppresse,
And give Popes power to rob the Laity
Quite of Christs Chalice, given formerly
Unto them by his will, and that Popes be
Exempt from Christs Injunctions now, though He
Be alwayes present in his Church as King
And Supreame Lord, directing every thing;
Or else I must deny that Popes justly
May take Christs Cup thus from the Laity.
When *Paul* th' abuses in the Sacrament
8. At *Corinth* would reforme, he that Church sent
(x) *Unto Christs owne prime Institution*,
(x) 1 Cor. 11. 17.to 30. Blaming them first for its transgression,
And then informes them very punctually;
I have receiv'd of the Lord that which I
Also delivered unto you; that the

Lord

Lord Jesus in the selfe-same night that he
Was betray'd tooke bread; and so forth: *After*
Supper he tooke the Cup in like manner
Adding this clause to both; *As oft as ye*
Doe this, doe it in memory of me.
For as oft as ye eate this bread; *AND this*
Cup drinke, ye shew the Lords death untill his
Comming againe: By which words it is plaine,
All must drinke Christs Cup till he come againe.
Since *Paul* then doth them checke for varying
From Christs first Institution, injoyning
All to conforme thereto; I hence clearely
Conclude Romes Church hath no Authority
Or right at all from Christs first forme to stray;
Much lesse his Cup, Blood, thus to take away
From Laickes, who must it drinke and retaine
By this Texts warrant, *till Christ come againe.*
The scripture calls the blessed Sacrament
The Lords (y) *Supper and Table*; with intent
To signifie, that as all *constantly*
Doe (z) *drinke as well as eate when called by*
Men to Sup with them at their Tables: so
Christ would have all the Guests invited to
His Sacred Table Supper, as well drinke
His wine, as eate his bread, else they might thinke
His feast defective, and himselfe to be
A niggard, not a bountifull, good, free
House-keeper. This was it which makes him cry,
(a) *Come drinke O Friends, yea drinke abundantly*
O my beloved: *Drinke ye all of this*
And drinke it freely. (b) *Christ hath prepar'd his*
(d) *Wine as well as Bread, Meate for his feast*,
As Scripture oft recites, that so no guests
Might depart thirsty. This his bounteousnesse
Rome now controules, and deemes it an excesse;
And therefore sends all from his Supper dry

(y) 1 Cor. 10. 21. c. 11. 20.

(z) Gen. 24. 54. c. 25. 34. c. 27. 25. c. 43. 34. Exod. 24. 11. c. 32. 6. Judg. 19. 4. 6. 21. 2 Sam. 11. 13. 1 King. 1. 25. c. 4. 20. c. 18. 41. 1 Chron. 29. 22. Est. 1. 7. 8. Job 1. 13. Isa. 22. 13. Mat. 11. 19. Luk. 10. 7.

(a) Cant. 5. 1.
(b) Rev. 22. 17.
(c) Mat. 26. 27.
(d) Prov. 9. 2. 5. Gen. 14. 28.

Except Masse-Priests, who drinke the wine onely;
To Christs dishonour, his guests discontents,
Who neither love dry feasts, nor Sacraments.
(e) Esth. 1.7.8. Dan.5.3.4. When Lords (e) *allow wine for all guests to drinke*,
All will those lewde, presumptuous Servants think
Who dare eclipse their liberality,
And send their guests away from Supper dry.
Thus Rome deales with her Lord Christs guests:
I feare
She will one day for this affront pay deare.
Reply. If any urge, *That* (f) *Moses anciently*
(f) Mat.19. 7. 8. *In cases of Divorce did really*
Dispence with Gods owne Law; Therefore Popes may
The Sacred Cup from Lay-men take away.
Rejoynder. I rejoyne; *Moses* did not this thing by
1. His owne meere power and Authority,
But by expresse (g) *Command from God*, which we
(g) Deut. 24.1. 2.3.4.c. 16.17. c.22.1. Mar.7.8. 10.c.3. to 10. compared together. *In sundry Texts upon record yet see.*
But Popes have no command from Christ to take
Away the Cup: see then their grosse mistake
And absurd argument: *Moses*, say they,
By Gods Command, did let men put away
Their wives in certaine cases, contrary
To the first law of Marriage; formerly
Enacted: therefore Popes without command
From Christ, by their owne might may counter-
Christs Institutions; and quite take away (mand
His Cup from people who are meerely Lay.
2. A grosse inconsequent. But if that I
Grant, *Moses* by his owne (authority
Did this, which is not true; yet Popes must next
Prove their power as great as his from some Text,
And that this cause of divorce, arbitrary
At mens free choyce, and practised onely
By few,) is just the same, with Popes taking
The Cup by force from all Lay-men: which thing

Sith

Sith they can no wayes prove, they muſt confeſſe
Their wicked error, theft, and it redreſſe.
But Romes Popes here object, this precept was
Given to Prieſts alone, who in the Maſſe
Still drinke the Cup; not unto Lay-men. I
To this evaſion ſhall firſt thus reply:
That if, *Drinke ye ALL of it*; were ſpoke to
Th' Apoſtles onely as Prieſts, not Lay; ſo
Likewiſe muſt, *Take, eate, this is my body*,
Be ſpoken to, and meant of Prieſts onely,
Since both were ſpoke to the ſame men, at the
Same time, and this word, *All*, we clearely ſee
Omitted in the Breads delivery,
And expreſt in this of the Cup onely,
Will this enforce; which if true, then you may
As well the Bread as Cup now take away
From all Lay-men; and ſo deprive them quite
Of the Lords Supper, Bread, Wine, Prieſts ſole right.
Lay-men have right to both kinds, elſe to nether;
Rome muſt then keepe back or give both together.
But was it ſpoke to Prieſts onely? why then
Doth Rome *deny, (as well as to Lay-men)*
The Cup to (*b*) *Prieſts who doe not conſecrate*,
And by *Trents Acts, leave them in Lay-mens ſtate*?
Chriſt onely hallow'd by conſent of all,
The bread and wine at firſt; and did not call
Any of his Diſciples to aſſiſt
Him in the conſecration: yet then Chriſt
Sayd to them; (*i*) *Drinke ye all of this*; and they
(*k*) *All dranke thereof*, as in *Marke* read you may.
Its then againſt Chriſts precept, practiſe, to
Deny the Cup to ſuch Prieſts, as you doe;
Or unto any who communicate,
Since Chriſt words to all ſuch alike relate.
But how knowes Rome, that at this Sacrament

Object. 2.

Anſwer. 1.

2.

(*b*) Concil. Trident. Seſſio. 22. c. 2. Surius, Tom. 4. p. 957.

(*i*) Mat. 26. 27.

(*k*) Mar. 14. 23.

3.

When first ordain'd, none but Priests were present?
The Twelve were present, but that they onely
Were there, no Text doth prove infallibly.
But grant it true; they did not receive then
As Priests, Apostles, but as Christian men
And members of Christs body, Churh, which they
There represented; else no Priests nor Lay
Men any ground had to receive the bread
Or wine at all, 1.th Christs words related
Onely to the Apostles then present,
To whom he spake and gave the Sacrament.
Since therefore they first received bread and wine
In this sense onely, as all grant, define:
Then all Lay men have as good Title right
Unto the Cup, as any Jesuite,
Pope, Priest, or Prelate. Nor can Rome, say they,
Receive them as they were Priests, but as Lay.
For Rome resolved hath in (l) *Trents Councill*
That the Apostles were not made Priests till
After the consecration, and the bread
No sacred Cup to them delivered;
And that by vertue of these words; Doe this
In remembrance of me; which they say is,
The ground, and forme of her new Sacrament
Of Orders, Priesthood. Then by Romes assent
Not being Priests till these words uttered,
They were Laymen whom they first receiv'd.
The Bread, Wine; since *Paul* addes, Christ sayd,
(m) *This doe*
In my remembrance, after the Cup too.
Which clause if it makes Masse-priests all shall be
Created such Priests, who receive; which she
Cannot gainesay, since all men equally
Must take the bread and wine in memory
Of Christ, and DOE THIS, in as ample wise
As any Masse-priests: whence this will arise,

That

(l) *Sessio. 22. Can. 2. De Sacrificio Missæ Surius. Tom. 4. p. 962.*

(m) 1 Cor. 11. 25.

That all receivers are (n) *Priests*, and therefore
None must be kept from the cup any more.
Adde, *Paul* Christs words applyeth equally
To all Receivers, Priests or Laity;
And makes the Cup as common unto all
As is the bread. Hence he in generall
Of the faithfull Jewes writes (o) *that they did eate*
ALL (*as we doe*) *the same spirituall meate,*
And did ALL DRINKE, the SAME spirituall drink;
For they dranke of the Rocke Christ: If you think
This proofe not full enough, he writes *to all*
The (k) *Church of Corinth, Saints in generall,*
(l) *Ye cannot drinke the Cup of the Lord, and*
The Cup of Divils, which can never stand
Together) *ye cannot partakers be*
Of the Lords Table, and partake of the
Table of Devils: In which notable
Text the Cup is *twice* (m) *plac'd before the Table*
And sacred bread; and eke *appropriated*
To all the faithfull, as well as the bread.
He addes, (n) *for as oft as ye this bread eate*
And drinke this Cup, ye the Lords death repeate
And shew forth till he come: wherefore (O thinke
Of this) *who ere shall eate this bread and DRINKE*
THIS CUP of the Lord but unworthily
Shall be guilty of the blood and body
Of Christ. But let a man well examine
Himselfe, and so eate of that bread divine
AND DRINKE of that Cup: for he that eateth
AND DRINKES unworthily, eates, AND DRINKETH
Damnation to himselfe. Christ by S. *Paul*
Declares the Cup as common unto all
As is the bread. That Laymen must it drinke
As well as Priests, whence he the bread doth linke
Five times together with the Cup. *Cup, Bread*

(n) Rev. 1. 6. 1 Pet. 2. 5.

(o) 1 Cor. 10. 2. 3. 4.

(k) 1 Cor. 1. 1. 2.

(l) 1 Cor. 10. 21.

(m) 1 Cor. 10. 16. 21.

(n) 1 Cor. 11. 26. 27. 28. 29.

Eate, Drinke are still conjoyn'd not severed:
All must them both receive, or both forbeare,
(o) Mat. 19 6. *What* (o) *Christ conjoynes, none must asunder teare.*
All Lay men must eate, drinke, as well as Priests,
Else they prove Rebles and meere Antichrists;
Yea, barre themselves both from the life of grace
And glory too; witnesse that noted place
(p) Joh. 6. 53. 54. 55. 56. In *John. Except ye eate the flesh, AND DRINKE*
The blood of the Sonne of Man, (which Priests thinke
Meant onely of the Sacrament, though then
Not instituted, nor made knowne to men:)
You have no life in you. Whoso eateth
My flesh, AND my blood (by true faith) *DRINKETH,*
Hath life eternall, and at the last day
I will raise him up: for my flesh (I say)
Is * *meate indeede, and my blood drinke indeed;*
(Which crosse conversion stands Rome in no steed
But damnes that Transubstantiation
Which she endeavours to erect hereon:)
He that eateth my flesh, AND DRINKETH my
Blood, dwels in me, and I in him, (onely
Spiritually, not corporally.) Here
Christs *flesh and blood; eating, drinking,* appeare
Foure severall times combined: and *drinking*
Christs blood is thrice made a most needfull thing
To gaine eternall life: Nor can Rome cry,
That this was spoken unto Priests onely;
For 'twas spoke to the people, as is cleare
By expresse words, and Christs whole discourse here.
Besides, *it differs* (q) *eating from drinking*
Oft times, as a distinct and diverse thing;
And make both equally needfull. Therefore
Rome to Lay-men the Cup must now restore;
Else she will rob them of life eternall,

* Christ saith not here; the bread is my flesh indeed, as Popelings dreame, but quite contrary: *My flesh is meate* (to wit bread) *indeed.* and *my blood is drinke* (to wit wine) *indeede*: therefore if there be any transubstantiation here implyed, it must be of Christs body and blood into bread and wine indeed: not of bread and wine into Christs body and blood.

(q) Jo. 6. 24. 26. 28. 29. 31. 32. 34. 35. 41. 42. 43. 49. 52. 53.

Of

Of Chriſts blood, and to Hell fire damne them all.
To ſhunne this Rocke, *Rome* ſaith, (*r*) *that Laymen Drinke*
Chriſts blood in eating the dry Hoſt : I thinke
None but meere ſots devoyd of reaſon, ſenſe,
Will be deluded with this groſſe non-ſenſe.
Is any man ſo ſimple once to thinke
That he Wine, Cyder, Beere, doth truely drinke
In eating dry Grapes, Apples, Barly, meate;
Or that he drinkes ſwines blood when he doth eate
Blacke puddings; and ſo needes not for drinke call
Becauſe he drinkes Wine, Cyder, Beere in all
Reaſons, Bread, Apples, meates he eates? Truely
I ne're yet heard, nor read in Hiſtory
Of any ſo beſotted as to thinke,
That in bare eating, he did truely drinke
Wine, Beare, included in dry bread onely,
And eate, drink, both in one, for company.
Should Prieſts tell Children, fooles, (than how much more
Wiſe men) when they eate bread, dry meates good ſtore
And then call for wine, beare, that they neede none
Becauſe they truely drinke Wine, Beere alone,
In eating bread or dry meates; they would cry
Forthwith, they did but them mocke, cheat, belye,
And give no credit to their words at all
But them meere Lyers and impoſtors call.
Should Prieſts in this ſort onely drinke at Table
They would this ſhift damne as a ſenſeleſſe Fable;
Why are lay Papiſts then ſuch blockes to thinke
Their Prieſts ſpeake truth, in ſaying that they drinke
Chriſts Cup, blood truely, in eating dry bread?
No

Object. 3.

(*r*) Concil. Conſtantienſe. Seſſio. 13. Surius, Tom. 3. p. 821. Concil. Trident. Seſſio. 21. cap. 3.

Anſw.

No doubt their wits are lost; their senses fled. (as
Should they tell Priests, or Priests tell them when
They feast at home in private, not at Masse,
That they drinke wine in eating of their bread,
Neither by either would be credited:
How then can they beleeve they drinke truely
Christs Cup, Blood, when they eate the bread
onely?
All know that eating is not drinking; they
(s) See (r) before. Job 1.18. Mat 11.18.19. Luk.10.7. *In* (s) *Scripture*, Authors, speech, use are alway
Distinct things, and still put as opposite,
One to another. How then dares Rome write
Or Pope decree such *Nonsense*, that *eating*
Is drinking, drinking eating, both, one thing?
When each man, child, foole knows the contrary,
And may here justly say they erre and lye.
Are they the same? why then did Christ say,
(t) *Eate*
(t) Mat. 26.26. 27. Joh. 6. 52. to 59. 1 Cor. 11. 25. to 30. *And drinke*? yea, both of them so *oft repeate*,
As different things? why doe Priests both eate,
drinke
And as to them eating no drinking thinke?
If Lay-men drinke in eating, not Priests, then
They can doe more than Popes, Priests, Clergie-
If Priests in eating drinke as well as they, (men;
The Cup must then from Priests be tooke away,
Lest they drinke twice for once; nay eate twice too
In drinking, *wherein* (v) *Rome holds her Priests doe*
(v) See (r) before. *Eate Christs body, conjoyn'd unseprably*
Vnto his blood; and by concomitancy
Is eate in drinking. But if neither drinke
In truth in eating bread, why doth Rome thinke
She doth it, against Scripture, reason, sense,
Christs expresse verdict, and experience?
Men alwayes chew the things they eate, and they
Hard, solid, dense (not liquid) things alway,

(The

(The Objects of eating) are sayd to eate,
They swallow when they drinke; not chew; not meate,
Bread, solid things, but liquors, drinkes onely,
The objects which men still drinke properly.
Men take what they eate with hand, knife, spone: sup,
Quaffe what they drinke out of some, pot, glasse, Cup.
It is a contradiction then to thinke,
Say, he that eates the bread, doth truely drinke
The Cup thereby. O Papists now espie,
Renounce Romes monstrous *Nonsense*, Foolery.
Christ bids *all eate and drinke* still distinctly,
Not both in one; and that *successively*:
(x) *First eate the bread, next drinke the Cup*, that he
At first ordained, and them gave, thus the
Apostles still tooke them *successively*
In former times; but those who drinke onely
In eating of the bread, doe both together
In one act, moment, and doe not them sever.
Christ bids men (y) *drinke*; not eate *his blood*; but they
Who take it in the Host, it eate alway,
Not drinke at all; as men doe onely eate
Blood in blacke puddings, fowles, or strangled meate,
Wherein blood is contain'd: Nay he bids all
Here not drinke of his blood in generall,
But specially *to drinke it in the Cup*
And wine. Now those who onely drinke it up
Within the bread; and neither Cup, wine take,
Transgresse Christs precept, and his forme forsake;
The Bread is not the Cup, wine: Christs body
Is not his blood; these differ really
One from another; then those who onely

(x) Mat. 26. 26 27. 28. 1 Cor. 11. 24. 25. &c.

(y) Matth. 29. 27.

(z) Mat. 26. 27. 18. 1 Cor. 10. 16. 21. c. 11. 25 to 30.

The Body, Bread eate, cannot possibly
Be sayd to drinke the Cup, Wine, blood thereby.
Object. 4. This to evade, Romes (*a*) *Doctors will reply,*
(*a*) See (*t*) before. *That Christs body under the forme of bread*
Containes his blood, and is accompaned
Still with it; Therefore *those who eate the one*
Doe drinke the other in it, not alone.
Answ. 1. But Christ himselfe thought not so, when he the
Lords Supper first ordained, sith that he
Commanded all to (*b*) *eate his body in*
(*b*) Mat. 26. 26. 27. 1 Cor. 11. 23. to 30. *The bread alone, his blood to drinke within*
The Cup and wine onely, not in the bread,
Which be from Cup and wine distinguished.
Those then who eate the body, bread onely,
Can not the Cup, Wine, Blood thus drink therby
As Christ enjoynes them: Nay, the Sacrament
Ordain'd by Christ to this end and intent
(*c*) 1 Cor. 11. 25. 26. Mat. 25. 27. 28. *His* (*c*) *blood-shedding and death to signifie,*
Is quite subverted by this Novelty:
For blood within Christs Body and the Bread,
Unshed, cannot Christs Passion and Blood-shed
In any lively manner represent;
And so cannot be a true Sacrament
Of Christs death, bloodshed: who saith expresly
(*d*) Mat. 26. 27. 28. Mat. 19. 24. Luk. 22. 20. 1 Cor. 11. 25. 26. (*e*) Heb. 9. 22. (*f*) Rev. 1. 5. Heb. 9. 14. 1 John 1. 7. (*d*) *This Cup is the new Testament in my*
Blood which IS SHED for many, for pardon
Of sinnes; of which there's (*e*) *no remission*
Without the shedding of Christs blood; (*f*) *wherein,*
Whereby we are washt, cleansed from all sinne.
You must then in the Sacrament, drinke up
Christs blood not in his body, veines, but Cup,
As shed and sever'd from his body on
The Crosse; else you his bloods effusion,
And sinnes remission cannot represent,
By an unbloody Host or Sacrament:
Which can no comfort to mens soules convey

Since

Since it Christs blood-shed, death doth not display.
Adde, that Christs body in the sacred bread
Is eaten, *not as living, but as* (g) *dead*,
Nail'd, broken on the Crosse; quite voyd of blood,
All shed out of his body for our good;
As three Evangelists, Saint Paul, and he
Expressely witnesse. His blood can't then be
Drinke, taken in his body, which is dead,
And out of which his blood is wholly shed?
Besides, admit his blood inclos'd to lye,
Within the Host, and Veines of his body;
Yet since none drinke, but eate the Host alway,
And eating is not drinking, none can say
That those who onely eate the Host, body,
Doe drinke the blood in truth, or properly.
More; Rome takes that for granted which she can
Not prove; nor all the learning, wit of man
Make good; that Christs true Body, Blood combinde
Are in each Host received in their kinde,
And proper substance: A grosse forgery:
For grant Christs blood be there substantially,
(Which I deny) it is still there *as shed*
Within the Cup, Wine onely, not the Bread.
This Christ himselfe resolves. Its then most cleare
That those who eate the bread onely don't there
In Christs blood eate, or drinke in any kinde,
But grant they doe it: did Christ himselfe minde,
Know, understand this Crochet when as he
Ordain'd the Sacrament, or not? if ye
Say no: then how come you now to know more,
And understand that Christ knew not before?
And that in point of his presence, being
In the Sacraments of Bread, Wine, the thing
Which he himselfe ordain'd, and so should know
Far better then, than Rome, you can doe now.

(g) Luk. 22. 19. 20. 1 Cor. 11. 24. 25. 26. Mat. 26. 26. Mar. 14. 24.

Unleſſe you make Chriſt ignorant, and ſo
No God at all. But if he knew it tho,
That thoſe who eate the bread doe really
Therein his blood drinke, and receive; than why
(r) Mat. 26. 27. 28. Did he ordaine the Cup, and command (r) *ALL To drinke of it*, in ſuch a ſpeciall
Strict manner? which had beene ſuperfluous,
Had all within the bread his blood drunke thus.
Sith then Chriſt did ordaine the Sacrament
In both kindes, and gave expreſſe Commandment
That all ſhould drinke his ſacred blood, *as ſhed*,
Within the Cup, wine onely, not the bread,
I may conclude, (ſith Chriſt did nought in vaine)
That the dry Hoſt doth not Chriſts blood containe;
And that thoſe who the body, bread onely
Eate, cannot therein drinke Chriſts blood truely.
Rome then Chriſts Cup to Lay-men muſt reſtore,
And with theſe non-ſenſe lyes, them cheate no more.

Object. 5. To ſay, the *Scripture ſpeakes of* (t) *breaking bread Onely*, in ſome Texts, the Cup not named;
(t) Luk. 24. 35 Act. 2. 46. c. 20. 7. See Doctor *Featly* his *Grand Sacriledge*, c. 12. p. 148. *Anſw.* Therefore they did receive the bread onely
Without the Cup: Is an abſurdity,
Since eating, breaking bread doth there imply
A full repaſt, with meate, drinke, wine, not dry
Bread onely without drinke: hence when wē pray
(t) Mat. 6. 11. (t) *Give us this day our dayly bread*; all ſay,
Profeſſe we therein pray for wine, drinke, and
All things of which our Bodies in neede ſtand.
But ſay theſe texts be meant of bread onely,
And of the Sacrament, (which I deny:)
Without the Cup or Wine, yet they imply
Not as Rome dreames, that eating properly
Is drinking, and that thoſe who eate the bread
Doe therewith drinke Chriſts blood in veines, or ſhed;

The

The thing in queſtion; or that Prieſts onely
Muſt drinke the Cup; but proves the contrary;
That both Prieſts, people, muſt the Cup forbeare,
Becauſe in theſe Texts no Cup, Wine, appeare
At all: and that Prieſts may well conſecrate
Bread without Wine, ſith theſe Texts nominate
No Cup nor wine then uſed; Rome muſt take
The Cup away quite, or theſe Texts forſake.
The (v) *Inconveniences* ſhe doth pretend
To juſtifie her theft, are to no end.
Since Chriſt, no doubt, did them foreſee, as well
As *Rome*, yet none did from the Cup repell;
Rome then muſt be more carefull, wiſe, than he,
Or elſe diſclaime theſe ſhifts, which idle be.
The danger, *leſt ſome drops of it ſhould ſhed*;
Is common to the crums of Sacred bread,
As well as to the Cup; which Prieſts ſhed may
As ſoone as Laicks, and as (x) *Caſuiſts ſay*,
In drunken fits may chance to vomit up
Chriſts blood they dranke out of the Sacred Cup.
Whence *Rome* hath made *Decrees* for to redreſſe
This miſchiefe, in the caſe of Prieſts exceſſe;
So that *Rome* muſt both of the Cup deprive,
Or it alike to Prieſts and People give.
The next pretext, *of the wines waxing ſoure*,
Is vaine, ſince no wine in one day or houre
Will putrifie, much leſſe Chriſts blood: and bread
As well as wine will mould, be corrupted:
Yet you reſerve it in a *Pix*, not wine,
Till it grow ſtale: you muſt this ſhift decline.
The danger of *its ſticking on the beard*
Of thoſe that drinke, was never thought of, heard
In former times by any; and you may
With better colour ſhave mens beards away
(*As you doe*) (y) *Prieſts for this cauſe*) then deny
The Cup to them, leſt their beards it come nigh.

Object. 6.

(f) See *Joan. Gerſon, defenſio De creti Concil. Conſtant.*

Anſw.

Incon. 1.

(c) *Gratian de Conſecr. diſtinct 2. c. Si quis per libr. Summa Angelica Euchariſtia. 3. Sect. 43.*

Inconv. 2.

Inconv. 3.

(y) See *Cyprian Valerian de Sacerdotum barbis.*

However, ſince youths, women, beardleſſe men
Have no Beards to ſteale Chriſts blood; you muſt then
To all theſe give the Cup and yet deny
To none but men with beards; on which truely
Since crummes of bread may chance to ſticke, as well
As drops of wine: Rome now muſt them repell
Incom. 4. Alike from both: *That ſome want wine*, therefore
Rome may the Cup take from thoſe who have ſtore;
Is moſt abſur'd: and ſhe may likewiſe ſay
The bread muſt be from all ſorts tooke away
That have bread; becauſe ſome Countries have, eate
No bread at all, but live on rootes, fiſh, meate.
But where no wine is, there Prieſts, Laity,
Are both alike; none drinke, both are ſtill dry.
Incom. 5. *That ſome loath and can taſte no wine*, therefore
Thoſe who can drinke it, muſt not drinke it more,
Is moſt ridiculous: ſome love not bread,
Muſt none then with the ſacred bread be fed?
If ſo, then neither Prieſts nor Laity
Muſt henceforth to Chriſts Supper once draw nigh.
Incom. 6. *The danger of infection ſome pretend*,
Romes Tranſubſtantiation doth quite end,
For if the bread and wine be really
Chriſts body, blood, they cannot certainely
Receive, nor yet convey infection
To any; nor reade I that any one
Tooke any ſickeneſſe (Poxe, Plague, Leproſie)
By drinking Chriſts Cup in ſincerity
As he commandeth: Nay, Chriſt who cures all
Kindes of diſeaſes, will not let them fall
On ſuch who thus obey his Sacred will,
But will preſerve them from Contagion ſtill.

Adde,

Adde, that the bread may be Infectious
Through Priests, Clarkes, Bakers, hands, may poysonous.
As well as the Cup, Wine, blood, for (z) Henry
The seventh (Emperour) was poysoned by
Bernard, and Victor the third in the bread,
As (a) Henry of Torke, King (b) John were poysoned
With the Cup, by Monkes and Clergie men:
Neither of both are Christs body, blood then,
But bread and wine for substance: and if you
This inconvenience further will persue,
You must the bread as well as wine remove,
Since both (through Priests meanes) may infectious prove,
Paul saith, he (c) that eates, drinkes unworthily
Eates, drinkes, damnation to himselfe thereby;
If then this greater danger must not drive
Men from Christs Supper; nor good men deprive
Thereof, though certaine: this lesse danger you
Pretend, but casuall, not like to ensue,
Must not debarre the people from drinking
The Cup: Much lesse the plea of differing
The Clergie from the publike Laity:
For since Christ for (d) both equally did dye
And shed his blood; yea, the (e) Cup to both give
Alike; none must them of this right deprive.
Tis more than devillish pride for to deny
Laickes the Cup, to rayse Priests dignity,
And to subvert Christs very Sacrament,
(Which bread alone cannot well represent)
Yea hurt mens soules, to Mount Masse-Priests on high
And them advance above the Laity.
To close up all: Romes (f) Pope Gelasius
In his unerring chaire determin'd thus;
In this same case, long since, (when some only

Would

(z) Jean. Crespin & Grimston, in Henry the 7. Platina & Balaus in Victor. 3.
(a) Mat. Paris, An. 115. p. 88.
(b) See Speedes History. p. 587.
(c) 1 Cor. 11. 27. 29.
Incom. 7.
(d) Rev. 1. 5. 1 Joh. 2. 2. 3. Mat. 26. 27. 28.
(e) 1 Cor. 10. 16. 21. c. 11.
(f) Comperimus autem quod quidam sumpta tantummodo corporis sacri portione, a Calice Sacrati cruoris abstineant, qui proculdubio (quoniam nescio qua superstitione docentur astringi) aut integra Sacramenta percipiant, aut ab integris arceantur; quia divisio unius ejusdemq; mysterii SINE GRANDI SACRILEGIO esse non potest. Apud Gratianum, De Consecrat. Dist. 2.

Would take the Sacred bread, and then deny
The sacred Cup to drinke, because they were
Perswaded wine was ill, and did forbeare
It onely from this superstition:)
That Priests such people with great caution,
Should cause to take both Elements intire,
Or drive them from both: If you now desire
His reason, marke it well: *Because that one*
And the same very Sacrament alone
Can no way possibly divided be
Without GREAT SACRILEDGE. In which Decree,

(g) *Sessio* 13. *Surius. Tom.* 4. p. 821. 822.

Rome these particulars, well worthy note,
May see dehn'd against her (g) *Constans* vote.
1. First, that lay people in the Eucharist
Must drinke the Cup still, as well as the Priest.
2. Next, that the *Manichees* did first invent
The halfe Communion, and halfe Sacrament.
Because they thought wine in it selfe to be
3. Unlawfull. Thirdly, that by this Decree
Mens false perswasion in their conscience
That wine is simply ill, must not dispence
With, nor exempt them from the sacred Cup
But they must drinke it here, or else not Sup
With Christ at all, nor taste his bread and body:
Whence I against *Romes* Church shall pleade strongly;
That if those who thought wine in conscience
Unlawfull, must yet drinke it in plaine sense
Within the Cup, not bread, at Sacrament,
Or else be from the bread, and Church out-pent,
And quite secluded: Then much more must they
Who deeme Wine lawfull, not be kept away
From the Lords Cup; but drinke it punctually;
Nay be for'st to receive it constantly
If they refuse it: and by this decree

Eating

Eating to be no drinking, all may see.
Next that Popes, Prelates, Masse-Priests, must
• compell
All to drinke of Christs Cup, or else repell,
Them from the Sacred bread. *But Romes Clergie,*
Popes, Prelates, Priests doe now quite contrary:
Compelling Laymen to eate bread alone,
Vsually suffring not so much as one
Of them to drinke the Sacred Cup: nay the
Councells of (b) Constans, and Trent, Thus decree:
That if any Priest shall exhort Laymen
To take the Sacrament in both kinds, then
For this offence, or if he admit any
Thus to receive, he shall be presently
Excommunicated, and if that he
Perssist herein, he shall condemned be
And censur'd as an Hereticke: yea (i) Lay
Men, who shall be so bold as once to say
As this Pope doth, that it is SACRILEDGE,
Vnlawfull, or erroneous to abridge
Them of the Cup, shall for this cause onely
Be persecuted, mainly grievously
As Hereticks. O strange, prodigious
Decrees, quite crosse to Pope *Gelasius*!
Fiftly, that those who eate the Host onely
Drinke not Christs blood inclos'd in his body;
Nor take they the whole Sacrament, but it
Divide in halfe, and into peeces split:

(b) *Ipsa sancta Synodus decernit Patriarchis, Primatibus, Archiepiscopis, Episcopis, &c. processus esse dirigendos ut effectualiter puniant eos, qui communicando populum sub utraque specie panis & vini exhortati fuerint, & sic faciendum esse docuerint, & si ad pœnitentiam redierint, ad gremium Ecclesiæ suscipiantur, injuncta eis pro modo culpæ pœnitentia salutari. Quiverò ex illis ad pœnitentiam redire noluerint animo indurato, per censuras Ecclesiasticas per eos ut HÆRETICI sunt coercendi, invocato etiam ad hoc (si opus fuerit) auxilio brachii secularis.* Concil. Constantiense, Sessio 13. Turrian. Tom. 3. p. 822.

(i) *Quo propter dicere quod hanc consuetudinem aut legem observare, sit SACRILEGIUM, aut illicitum, censeri debet erroneum, & pertinaciter asserentes oppositum premissorum, tanquam HÆRETICI, arcendi sunt & graviter puniendi, &c.* Ibidem.

Which (b) *Constans* & (l) *Trent Councels* both deny,
Belike they love truth, *Popes* to contrary.
Sixthly, that not one element alone,
But both together taken by each one,
Christs bloody death compleately represent;
And make up one intire sweete Sacrament.
In fine, *that none can sever or divide*
The bread and Wine, or put the Cup aside
Taking the bread alone, or give it to
Lay men without the Cup, (as Priests now doe)
Without GREAT SACRILEDGE: And if that they
Who thinke wine ill in point of conscience, may
Nor here the Sacred wine refuse to drink
Without great Sacriledge; then all must thinke
Those Sacrilegious in the top degree
Who deeme wine lawfull, and will drinke it free
In Tavernes, and all places else, but here
In Christs owne Supper it forbid, forbeare.
These seven conclusions, Pope *Gelasius*
Hath in his chaire decreed of old for us,
In his Decrees, which Rome cannot gainesay,
Since part of her owne (l) *Canon Law this day*.
Now tell me Rome, did this Pope erre? if so;
Then Popes may erre in chaire like him. If no;
Then thou and thy late Popes, Masse-Priests, Councill
Of *Constans*, *Trent* err'd grosly, and erre still;
Yea they commit great Sacriledge each day
In taking, keeping, Christs Cup, blood away
From Laymen, contrary to Christs command
And this Decree, which they doe much withstand.
O Rome, now see thy great impiety,
Grand Sacriledge, theft, grosse iniquity
In robbing Laickes of Christ Cup, Wine, Blood,
Which be bequeath'd them for their endlesse good.
And

(k) *Sessio.* 13. *Surius Tom.* 3. *p.* 821. 822. 6.

(l) *Sessio.* 13. *De Eucharistica Sacr. Can.* 3. *Surius Tom* 4. 935. 936. 7.

(l) *Gratian De Consc. Distinct.* 2. *Ius Canonicis. Decret pars.* 2.

See *George Cassander*, *Consultatio de Sacra Communione utraque specie rerum*, p. 1019. &c.

And making them thinke (*m*) *This is my Body*,
Pronounced by the Priest, doth really
The bread into Christs body; change when they
Recited in the Masse but to display
What Christ once did and sayd of old, when he
Ordain'd the Sacrament, at most can be
But a (*n*) recitall of an History,
And of no more force to make Christs body
When uttered in the Masse, than when they read
In the Gospels themselves, since tis granted
By, and knowne unto all that the reading
Of any story doth change, make nothing
Anew at all. The reading the story
Of the Creation, Christs Nativity,
Death, resurrection, Miracles, effects
No new Creation of the world, reflects
The old, not makes a new Nativity,
Death, Resurrection of Christ really:
Therefore *this is my body* spoken by
The Priest, not Christ himselfe, rehearsively
Can worke no reall change of bread into
Christs body. And if bread be chang'd 'tis to
The Priests owne body, who saith, this is my
Body, not Christs; who being Christ onely
In represent when he doth consecrate
And use these words, which now to him relate
The bread can be Christs body onely as
The Priest is Christ himselfe, when he saith Masse,
And that is not in truth but represent,
Rome cannot from this cleare truth dis-assent.

(*m*) Matth. 26. 26.

(*n*) The words in the Canon of the Masse run thus: *Who in the same night he was betrayed tooke bread into his holy and venerable hand, & lifting up his eyes to heaven to thee O God his Almighty Father, he blessed, brake, and gave it to his Disciples, saying, Take and eate ye all of this, for this is my body. In like manner after supper taking also the Cup into his Sacred hands, giving also thankes to thee, he blessed and gave to his Disciples, saying, Drink ye all of this, &c.* All which words are meerly narratively & historically recited, relating onely what Christ spake.

On, and against, Popish and Superstitious Bowing to Altars, and raylingin the Lord Tables Altarwise.

NO Patriarches, Prophets, Saints for ought we finde
In Sacred writ, once bowed or Inclin'd
To, or before their Altars: *though* (a) *built by*
Command from God, and did Christ typifie.
Altars of old, and Sacrifices too
Did (b) *represent Christ, as Bread, Lords Boords doe:*
Yea, they on *Altars* (c) *ate the selfe-same meate*
[*Christ*] *in their Sacrifice, as we now eate.*
Yet none did then to, towards Altars bow,
Why then must we bow, congie to them now,
Or Tables, or the Sacred Element,
Which Christ, no more, than theirs did, represent?
They had the self-same ground, to bow as you,
Yet did it not, nor ever thought it due,
As you doe now: Either you Erre, or they:
Judge whether is more like to goe astray.
Why doe ye then, *since* (d) *Altars Overthrow*
By Christs death, to, before them cringe or bow?
Are they now growne more Sacred then before,
By mens Erections, that you them adore?
If they had no such honor done them when
Set up by God, why now, when made by men?
If not against, at least besides Gods word:
Perchance because mens owne, they are ador'd.
If you say you bow to them as a Table,
Not Altar; sure I thinke it is a Fable;
Your language doth betray you, you it call
(e) An *Altar*; *Altarwise against a wall*
You fix and raile it in, and still you say,

You

(a) Gen. 35.1. 3.7. Exod. 20. 14.25.26.c.27 1. c.40.5.10.
(b) Heb. 7.12. to 28. c.6.1. to 13.c.9.2. to 18 c.10.1. to 23.c. 13.11.12 13.
(c) 1 Cor. 10. 2.3.4.18. Heb. 13.10.11.12.
(d) Heb.7.11. 12.13.14.24. 25.c.8.7.8.9.c. 9 9,10,11.25, 26,27,28 c.10 1,2,to 22 c.13 10 to 19. Col. 2.14. to 23. 1 Cor.9.13.14.c. 10.16.to 22. c. 11.20.to 34.
(e) See the Coale from the Altar: Doctor *Pocklingtons* Sunday no Sabbath, & *Altare Christianum* D. *Heylins Anti-dotum Lincolniense*. M. *Meede*, of Altars, and *Edmond Reeve*, Exposition of the Catechisme in the Common Prayer Booke.

You to the Altar bow, before it pray.
But be it so, where doe you read that now
Men to Lords Tables ought to stoope, or bow?
Did Christ, or his Apostles doe it? No,
Much lesse Command it; why must we doe so?
We read, when Christ ordain'd this Sacrament
They all (f) sate round, not to the Table bent.
Had they so done, or wil'd us so to doe
The text had sayd they sat, yet bowed too.
What are ye now more holy, or more wise
Than Christ or his Apostles, to devise
An inclination, which not one of them
Did ever use, command, or of it dreame?
Belike they were meere Rustickes, never knew
Fit Table Congies, they must learne from you.
All worship, honour, bowing, are (g) Gods Fee,
Right, due alone, and must not given be
To any Creature but by his expresse
Command or License; you then much transgresse
In yeelding honour, worship, reverence
To Altars, Tables, without Gods License
And warrant; which you never can produce
Out of his Word: For shame leave this abuse.
But you have Reasons for't: did they them know?
If you say yea, why did they not then bow?
Belike they were too weake to bend them: why
Are they so strong than you to bow awry?
If no, they were then ignorants to you,
And must learne from you now, what they ne're knew.
Christ, his Apostles must be put to Schoole
To learne of you to cringe, bow, play the foole.
But may we know your pond'rous Reasons why
You bow, stoope, ducke thus? you shall instantly.
First, (h) *Gods house is a place of* (i) *Reverence*;
Therefore when we goe in, or out from thence,

(f) Mat. 26. 20. 26. Mar. 14. 3. 18. 22. Luc. 22. 14. 19. Iohn 13 4. 12, 23. 25, 26 28. compared with 1 Sam. 16. 11. Psal 128. 3 Cant. 1. 12 Ioh. 12. 2. 1 King. 12. 20. Mat. 9. 11. c. 26, 7. Lu. 7. 36 37. 49 c. 11. 37 Mark. 2. 15.

(g) Rev. 4. 9, 10. 11. c. 5. 13 c. 7. 11, 12. c. 19 10 c. 22. 8, 9. 1 Chron. 16. 26. to 33. Heb. 1. 6. c. 5. 4. 2 Pet. 1. 17.

Object. 1.

(h) Archbishop *Lauds* speech in Starchamber, *June* 14. 1637. p. 44.

Gen. 28. 17. &c

We must to, and before the Altar bend:
Answ. I doe deny the consequence, good friend,
Till you can prove this *holy Reverence*,
An Altar-cringe, going in, or out from thence,
And that good *Iacob* did bow and adore
Object. 2. To, and before the Altar heretofore.
(*k*) Num. 20 6. Well, that is done; (*k*) *Moses and Aaron fell*
Arch-Bp. *Lauds* *Upon their Face at doore of Tabernacle.*
Speech in Star-chamber, June 14. 1637. p. 43. 44. Translated and reprinted in *French* and *Dutch*, and so well approved at *Rome*, that it is there translated and Printed in *Latine*. True, but what then? they fell flat on their face,
Not bow'd, like you, to supplicate for Grace,
Not Cringe and so away, as you adore;
Not at, to Altars: If you say no more,
All that your wits can rack from thence will be,
You must at, to the Church doore, bow your knee,
Fall prostrate on your face; but once, not still,
Not to an Altar, if you will fulfill
This Text: nay at the Church-doore make a stay,
Fa'l downe, rise up, not enter, then away,
Like them: and since it saith not, they did fall
To, before th' Altar [not nam'd there] twill mall
Your cause to peeces: they then did not bow
To, before Altars, you than must not now.
(*l*) Exod 40. 6. 7. 29. 30. The *Altar of burnt offering* (*l*) *stood before*,
And quite without the Tabernacle doore;
The Laver standing twixt the doore and it
By Gods expresse Command. See then how fit
This text is for your purpose: *Moses* fell
On his face at the doore oth' Tabernacle
With his backe to, face from the Altar [then
Behinde him unsaluted,] Therefore men
Must towards, to, before the Altar bow;
And turne their face, not backes still to it now.
A strange Non-sequell, Men must doe quite Crosse
To *Moses*, and this Text, as you it glosse.
He fell downe once, no more, and that behind
The Altar, not before it: if you minde

His

His steps to trace, you must fall once no more,
And that behinde your Altars, not before.
Which now you may not, cannot doe at all,
Unlesse you quite remove them from the wall,
Into the middle of the Church or Quire,
Their place of old, where men yet still desire
Lords Tables should now placed be. This Text
You see makes nothing for you: What's the next?
But, (*m*) *Hezekiah when the offering ended,*
With all the people bowed, worshipped.
True, but not towards, to, before the Altar
Like you, this Text then is become your halter.
We reade of many *who* (*n*) *bow'd downe the head*
Towards the Earth, and God so worshipped,
In places where no Altars were, therefore
They did not towards them, but Earth adore.
We finde not in Gods text, one nam'd who to
Or towards Altars did his worship doe.
Which had they done, and it were exemplary
It had not beene omitted in the Story:
Which saying still, *they* (*o*) *bow'd to, towards the ground*
Or Earth, your Altar worship doth confound:
Had they bow'd to the Altar, then you had
Urg'd something; now your case proves very bad.
They did not then unto the Altar bow;
Therefore you must and ought to doe it now;
Is but meere non-sense, and a running Crosse
To them: your cause, and you are at a losse;
This King and people *joyntly bow'd their head*
Together; and God joyntly worshipped;
You, one by one: they when they *Sacrificed*
Upon the Altar, and *new-hallowed*
The Temple, you when as no Sacrifice
Is offered, or upon your Altar lyes:
They bow'd once, *when the Sacrifice was ended*;
You oft, ere it begins, O well defended!

Object. 3.

(*m*) 2 Chron. 29. 29. 30. Arch-Bp *Lauds* speech Ibid. p. 44.

Answ.

(*n*) Gen. 24. 26. 27. 48. 52. Exod 4. 31. c. 12. 27. c. 34. 8. 1 Chron 29. 20. Neh. 8 1. 2. 6.

(*o*) Gen. 24. 52 Exod. 34. 8. Josh 5. 14. c. 7. 6. Neh. 8. 6. Esa. 49. 23. 2 Chron. 7. 3. This they did to testifie both their reverence, humility, and that they were but vile dust and ashes, Gen. 18. 27. Job 42. 6. c. 4. 19. Josh 7. 6 Psal. 119 25. Lam. 3. 29. Isay 29. 4.

But

But yet, the (p) *Psalmist and the Liturgie*
Bids us, Come Worship, fall downe, bow the knee
Before the Lord our Maker: Very true;
Therefore this bowing's to the Altar due:
A learned Sequell: Men must kneele, adore,
And bow before their Maker, Lord; therefore
To, and before the Altar: I thinke then
Not God, but Altars made you *Priests*, or men.
If Altars be your *Makers*, you wood, stone,
It's fit you should bow, kneele, to them alone:
But if God onely, you must then bow, fall,
Kneele before him alone, and on him call,
By this Text's precept, which whiles you apply
To Altar worship, you confesse thereby,
You bow to God and Altars both alike,
Take heed his (q) *venging hand doe not you stricke.*
If that you say, you bow to God thereby;
Tis false, *it is to Christs humanity*
And (r) *body at the most, which you say there*
Is present on it: grant this, yet you erre
From this your Text, since Christs humanity
Is not your Maker, but the Deitie:
And to adore Christs body and no more
Without his divine nature, heretofore
Was alwaies judged grosse Idolatrie,
Since but a creature, and no Deitie.
This Text then doth your practise quite confound,
Yea casts your cause and it downe to the ground.
As for the *Liturgie*, it saith no more
But what the Text, it helpes you not therefore;
Nay it strikes dead, & quite confounds your cause,
Because it Ever reades this Psalme and clause,
Not when you downe before the Altar bend
At the Communion, Entrance, Service end,
Or Second Service; *but* (s) *before the Psalmes*
At morningprayer only, which thing quite calmes

Your

Object. 4.
(p) psal 95. 6, Archbishop *ib.* p 44.
(q) 1 Chron. 13 10, 11.
(r) Archbishops speech, p. 47.
(s) This Psalme and Text is read, not at the beginning of prayers, but after the confession, absolution, & Lords prayer just before the Psalmes are read, and that onely at Morning Prayer, not Evening: besides, this clause is not in the beginning, but in the midst of this Psalme, so that if you bow by vertue of it, it must not be at your entring in, or going out of the Church, or at your approaches to, or recesses from, or your passings by the Altar, nor yet at Evening Prayer, but just when this clause is read

Your new devotions: for by this you muſt
Kneele, fall, bow downe, before the Altar juſt
When this Pſalm's read; all joyntly, not before,
After, or ſingle, as you now adore:
But ſith you bow not to the Altar when
This *Pſalme* is read, nor kneele, fall downe, but then
Doe alwayes ſtand, or ſit, by this you ſhew
Both Text and Church-booke your cauſe overthrow,
And either you againſt them both offend
In not adoring when they bid you bend,
Or elſe you make both Church-booke and this Text
No warrant of your cauſe, but a pretext.
Yet we, (t) *when we thus bow and fall before*
The Altar, God, not it doe ſtill adore.
Firſt, ſhew where God commands you thus to bow
To him before the Altar, this I know
You cannot doe: in all the Texts you name,
There is no Scripture warrant for the ſame.
It is (v) *will-worſhip then at beſt*, not true;
Nought but commanded worſhip is Gods due.
(x) *Who hath required theſe things at your hand?*
Should make you and this worſhip at a ſtand.
We muſt not to our parents, Kings, Men, bow
But that God doth (y) *command, and ne allow*
To doe it, much leſſe may we bow before
An Altar, Table, or them once adore;
Which *are more baſe and vile by much than we,*
And (z) *therefore by us muſt not worſhipt be*
With Cap or knee, ſith God forbids us to
(a) *Bow downe to them, or to them worſhip doe.*
But you bow unto God alone, Not ſo,
You ſay you doe it (b) *to the Altar to*;
There is an holy Reverence due to it,
Which you unto it give, as juſt and fit,

(t) Ibid. Archbiſhop. p. 43.
(u) Col. 2. 22. 1 Chron. 13. 10. c. 15. 12, 13.
Object. 5.
(x) Iſai. 1. 12.
Anſw.
(y) Gen. 27. 29 c. 43. 6. 26. Exod. 20. 12. Epheſ. 6. 2. 1 Sam. 20, 21. 2 Sam. 14. 22. 23. See Edmund Gurney his Vindication of the 2 Commandement
(z) Iſai 44 10. to 21.
(a) Exod. 20 5 Levit. 26. 2. Num. 25 2. Deut. 5. 9. Ioſh. 23 7. 16. Iudg. 2. 19. 12. 17. 1 Kings. 19. 18. 2 Kings 17. 35.
(b) Archbiſhop ſpeech. p. 49 *Deo et Altari.* &c.

Both joyntly, in one bowing and prostration
To God and it: the selfe-same adoration
You give then unto both; Is God's divine?
Then Altars too, you cannot it decline.
Both have the same for time, act, motion, place,
Therefore the selfe-same worship, honour, grace;
And so you act most grosse Idolatry
In joyning Altars thus with God most high.
If that you give to both like Reverence,
Not worship; God no doubt will take offence
That you give like and equall veneration
To him and Altars; it's no Christian fashion;
Nor courtly neither, for if any one
Should equall worship give to King and Throne,
And both at once in selfe-same sort adore
He would be trust up, or thrust out of doore.
You should doe well then to distinguish that
Worship, you say, you give to God, from what
You yeeld the Altar, in time, gesture, shew,
That they, you, others might their difference know
But doe you give to both like honour? I
Presume the Altar hath precedencie.
Were not the Altar there, you would not bend;
From it your bowings spring, to it they tend.
If Altars then this worship cause, and share
Therein with God, they most adored are;
God for the Altars sake, First: they for his:
The Altar hath more share than God in this;
He is beholding onely to the Altar
For this his worship, which else would quite falter;
Remove but it, Gods worship's at an end;
It doth then from, to it, not God move, tend:
You then commit the same Idolatry
As *Pagans*, *Papists*, in their Imag'rie:
Image and Altar worship are the same
In substance, differ but in object, name;

They say (c) they doe God worship and adore
When as they bow, kneele, fall downe, to, before
Their Idols, not the stockes or Images
Themselves: if then their worship God displease,
Your Altar worship cannot but doe so;
They are the same, you cannot say me no.
Your Reasons, grounds, excuses both agree,
They are but one in substance then we see.
You say (d) you bow not to the Altar, Table,
But God alone. No doubt it is a Fable,
Your words betray you, and in termes you doe
Confesse you bow to God and Altars too;
(e) Deo & Altari, you in Print confesse,
To both conjoyntly; see your guiltinesse,
You all acknowledge that you bow before
The Altar [which you eye] to God; therefore
You worship it, before it, and thereby
Make it an Idoll, act Idolatry.
To worship God, and before God, are (f) one
In Scripture phrase, and due to God alone.
The (g) Psalme you urge, with other Texts, therefore
Injoynes all to fall, worship, kneele before
Their Lord and Maker onely; how then dare
You swerve from it, and openly declare,
That you before the Altar bow, adore,
As well as before God, if not farre more?
Are you then guiltlesse of Idolatry?
Not so in Scriptures judgement, for thereby
Bowing (h) before an Idoll, is the same
With bowing to it, and hath equall blame;
Both are alike Idolatrous: this you
May from the Devill learne to be most true,
Who tempted Christ, to fall downe and adore
(i) Before him onely, not desiring more:
Christ this refused, marke his reason why,

(c) See Gregory de Valentia Apologia de Idolatria, & Vasquez, l. 2. de Adoratione.

(d) Archbishops speech. p. 43.

(e) Archbishop Ibid. p. 49.

(f) Psal. 72. 9. 22. 27 86. 9. 95 6. Deut. 26, 10, Isay. 66. 23. Mich. 6, 6. Rev 3. 9. c. 15. 4. 1 Sam. 2. 18. c. 3 1. 1 Chron. 16. 1. 2 Chron. 2 6. c. 6. 29.

(g) Psal 95. 6.

(h) 2 Chron. 25. 14. Ezek. 44. 12. c. 8. 16. Rev. 22. 8. 9. Isay. 44. 12. 14. Edit. Iunij.

(i) Luk 4. 7. σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ; adoraveris coram me, as the vulgar Latine, and others render it

Its written, thou shalt worship God onely;
If then to *worship, bow downe, kneele before*
An Idoll, Devill, be them to adore
As Scripture, Christ, resolve, and we must all
Before God onely worship, bow, and fall
Religiously; your worshipping before
The Altar, is it, not God to adore;
And to give that to Altars which onely
Is due to God; which is Idolatry.
See then you vaine distinctions, whose conclusion
Will be nought else but your shame *and* (*k*) *confusion*,
But yet we reade, *the* (*l*) *Iewes did heretofore*
Towards Gods mercy-seate, looke, pray, adore,
And lift their hands; (*m*) *Good reason then that we*
Shou'd to the Altar looke, pray, bow the knee,
It being now Gods onely Mercy-seate,
Yea the most holy place, where we Christ eate.
Well argu'd gentle Sir, you here descry
Your learned Logicke, and Divinitie;
The Iewes did never towards their Altars bow,
Pray looke of old, therefore you must do't now:
They looked, prayed towards the *Mercy-Seate,*
Not Altar; this your cause doth cleane defeate.
But when, and why look'd they sometimes that way?
(In speciall cases onely, not alway:)
Because (*n*) *from thence God promised to grant*
An answere to them, when they should it want,
And there to meete them, to declare his will
And commune with them, which he did fulfill:
This made them looke that way, *because from thence*
God did his answeres unto them dispence
As men still turn their face towards those to whom
They speake, to places, Courts whence answers come.

(*k*) 1 Chron. 15. 13. *Object.* 6.

(*l*) Psal. 28. 2. Exod. 25. 21. Num. 7. 8. 9. Psal. 5. 7. Iosh. 7. 6.

(*m*) Reeve. p. 132. *Shelfords Answer.* Sermon of Gods house. Cole from the Altar. p. 52. Archbishops speech. p. 47. 48.

(*n*) Exod. 25. 17. to 23. Num 7. 8. 9. Iosh. 7. 6 to 17. Psal. 99. 1. 5. 9. Psal 28. 2. Psal. 80. 1. 2. Exod 30. 6. 1 Chron. 13. 3. 6. Levit. 16. 2. 1 Sam. 4. 4. 6. 7. 1 Chron. 21. 30.

But God no answers from their Altars gave;
Hence they lookt, prai'd not so towards them; you have
No reason, ground, then hence to worship, bow
Or pray towards Altars, or Lords Tables now,
Since they did not: and God doth not from thence
His Sacred Will (*o*), Word now to men dispence,
But from the Pulpit, and the reading Pue,
Your bowing then to them [if ought] is due.
These, not your Altars, are Gods mercy-seat,
If ought now, (*p*) *whence he doth his will repeate,*
Reveale afresh, by those who (*r*) *represent*
His Person, and from him to us are sent:
But that your Altars Merci-seates should be
More than the Jewes of old, *is* (*s*) *senselesse*; ye
Have neither Scripture, reason, ground at all
To warrant it, and so your cause must fall:
The (*t*) *Mercy-seate was made of purest gold*
With Cherubs at each end, and stood of old
Above Gods Arke, on high, like Pulpits (*v*) *whence*
God did his will and answers still dispence.
On it no Shew bread, Incense, Sacrifice,
Stood, or were offred; therefore in no wise
Can you make Altars, Tables now to be
Gods Mercy-seate: Hence then your dotage see.
And, if you will bow, cringe to Mercy-Seates,
You must hence-forth to Pulpits doe these feates,
As (*x*) *once the Jewes did bow downe and adore*
Before the Pulpit [if ought] *heretofore.*
But you say (*y*) *Our Altars and Tables are*
Sanctum Sanctorums: Here you more declare
Your brain-sicke Non-sence, dotage, then before.
There was (*z*) *but one most holy place,* no more,
In former times, there must be millions now
If you speake truth, towards which to worship, bow.

(*o*) See A Quench coale p. 37. to 44.
(*p*) Neh. 8. 4. to 9. Luke. 4. 16. 20. 21. 22. Acts 13. 15. 16.
(*r*) 1 Cor 4. 1. 2 Cor. 5. 20. Matth. 28. 19. 20 Gal. 4. 24.
(*s*) See A Quench coale p. 3. 7. to 44.
(*t*) Exod. 25. 17. to 22 Levit 16. 13. 14. 15. Num. 7. 8. 9.
(*u*) Exod. 25. 17. to 23. Num 7. 8. 9 Heb. 9. 5 Levit. 16. 2.
(*x*) Neh. 8. 1. 4. 6. 7.
Object. 7.
(*y*) Heylin Antid. Lincolniense Sect. 2. c. 7. p. 79. and others.
Answ.
(*z*) Exod. 26. 33 34 Levit. 16. 2 3. &c.

We must have now a *new High-Priest to goe*
Into these Holyest places, Yet no moe
Than (a) *once each yeare, and none but he must come*
Within your Chancels or your Altar-roome:
No Priest, nor Laicke must once enter, see
Your Chancells, Altars: what becomes of yee,
And this your worship then? you can no more
Before your Altars bow, kneele or adore;
Nor yet approach them, there to celebrate,
Reade Second Service, offer, early, late,
To light your Tapers: all your Altar-play,
And court-ship now must vanish cleane away.
Fooles, then recant, and see how God confounds
And overthrowes you quite with your owne grounds;
Learne now at last, that this most Holy place,
Where to each yeare with blood the High-Priests grace
Once entred, and no more, *did* (b) *typifie*
Our High-Priest Christs Ascension, once onely,
Into the highest Heav'ns; with his owne blood,
There to redeeme us, for our endlesse good.
Thus saith the Text: then all *Sanctorums* gone
And vanisht are, none left but heaven alone:
Towards it, nought else, you must still look, turne, pray
And worship; (c) *where Christ sits and Reignes alway.*
See then the badnesse of your cause, when all
Your proofes on it, and you so heavie fall,
What have you more to say? *The* (d) *Iewes when they*
Of old did worship God, or to him pray,
Turned their faces to the Temple-ward.
What then? this puts you to it very hard;
If they thus towards the Temple pray'd; (e) *then we*
Must towards the Altar pray, bow, bend the knee.
Had you said towards the Church, it had bin better

(a) Levit. 16. 34. Exod. 30. 10. Heb. 6. 7.

(b) Heb 9. 6. to 28.

(c) Acts. 3 21. c 9. 56. Heb. 9 24 Rom. 7. 34.

Object. 8.

(d) 1 Kings. 8. 29. 30. 35. 38 42. 44. 48. 2 Chron 6. 21. 26 29. 34. 38. Psal. 5 7. Psal. 138. 2.

(e) See this object fully answered in the Quench coale. p. 240. to 245. *Answ.*

No

No Altar is once nam'd within the letter;
They looked towards the Temple, not the Altar
When as they pray'd: In this you erre and faltar,
That you not towards the Church, but Altar bow
Pray, looke, herein you crosse the Text, I trow.
But when did they thus pray? *in* (*f*) *times of warr,*
Of Exile, or when as removed farre
Both from the Temple, and its view; but ye
In times of peace, not warre, when you are free,
Not Exiles, nor when out of Churches view,
But in the Church alone, will have it due:
None can looke towards the Church, place where they be,
You turne the Text to Non-sence, falsitie,
Unlesse without the Church you pray, as they;
For in it, toward it, you can never pray.
See then how you pervert the Text, and make
It senseless, vaine, and false by your mistake.
They in (*g*) *their private prayers thus turn'd their face*
Towards the Temple, when they sought for grace;
You not in private, but in publicke bend
Towards the Altar, yea, when as you send
No prayers up unto God: you bow, and so
Passe in, out of the Church, or by it goe.
See now your learned arguments, from hence,
Yea Contradiction, follie, and non-sense.
The *Jewes of old* (*h*) *when remote from, and out*
Of the Temples bounds, fight, did turne about
Their face, not bow towards it when as they pray'd,
[Not towards the Altar, or ought on it layd;]
Therefore must ye, if you their steps will trace,
Not in the Church, but in each private place
You pray, now turne your face towards some Church [to
What Church I wot not] which you never doe,
Not towards the Table, Altar, nor when ye
With-

(*f*) 1 Kings. 3. 37. 38. 44. 45. 4. 48. 2 Chro. 6 24 25. 29. 34 36. 37. 38. 39. Daniel. 6. 10.

(*g*) Dan. 6. 10. 2 Chron. 6. 29. 30.

(*h*) 1 Chron. 6 24. 25. 28. 29. 34. 36. 37. 38. Dan. 6. 10.

Within the Churches Precincts praying be:
And onely turne your face that way, not bow
Towards your Altars, as you practise now.
This is the onely sum and Consequence
That you for Altar-worship can draw hence.
Which quite confounds it; as shall yet more cleare
By that which followes, unto all appeare.
The Jewes did towards the Temple look and pray
Because God (i) promis'd there to fix alway
His speciall presence, and there to reside
More than in any place on Earth beside,
Filling the Temple with his glory, and
His presence so, that the Priests could not stand
Nor stay therein to doe their Ministry:
But God by promise never yet did tye
His speciall presence in such sort to any
Church, Altar, Table [much lesse unto many]
Now Extant; nor from them immediately
With his owne Mouth, give answeres to their cry.
We have no reason than to turne our face
To any Altar, Table, Church or Place,
On Earth, when as we pray; but still to move
And lift our hearts, hands, eyes, to heaven above,
Where God and Christ (k) reside most, and whence they
Heare, answere, grant us all for which we pray.
Hence (l) Christ and godly men most usually
Did (m) still lift up their Hearts, hands, Eyes on high
Towards Heaven alone, when as they prayd, as all
Or most doe now, who on God truely call.
Besides, they had (n) a *promise in Gods booke;*
That if they should but towards the Temple looke
And pray, in warres, or their Captivity,
(When they to God in it could not draw nigh)
That he would heare their prayers; and hence did they
In times of Warre and (o) Exile oft thus pray.

(i) Deut. 12. 11 1 Kings 8. 29 10. 11. 12. 13. 2 Chron. 5. 13. 14. c. 6. 1. 2. 20. 41. c. 7. 1 2 3. 12. 15. 16.

(k) Psal. 103. 19. Psal. 11. 4. Ezra 5. 11. 12 Lam. 3. 41. Matth 6 9.

(l) John 17. 1. c. 11. 41.

(m) Lam. 3 41. Psal. 101. 1. Psal. 123. 1. 2. Psal. 25. 1. 5. Isai 51. 6. 1 Kings 8 22.

(n) 1 Kings 8. 23. 30. 35 38 42. 44. 48. 2 Chron 6. 21. 26 29 34. 38. c. 7. 12. to 17.

(o) Dan 6. 10.

This

This promiſe was made to the (p) *Temple*, not
The *Altar*, *Arke*, or (q) *Manna*, as ſome dote:
But you have no ſuch promiſe in Gods booke,
That if you towards the Altar pray, bow, looke,
That he will heare you: therefore you muſt ſtay
Till God ſhall warrant you thus to bow, pray.
This promiſe was made to the *Jewes*, and ye
Can ſcarce apply it, till you Jewes ſhall be:
It was made onely to their *Temple*, (not
Their *Synagogues*:) which ruin'd and forgot
Long ſince, this promiſe is quite gone with it:
You cannot it unto your Altars fit,
Nor to our *Churches*, which *ſucceed* unto
Their (r) *Synagogues*, not *Temple*: all that you
Can then extract from hence will be, that all
Muſt towards this ruin'd Temple, pray, bow, fall,
Not towards the Altar; ſtrange Divinity
At this day, though by Jewes us'd anciently.
Adde, that this promiſe runnes promiſcuouſly,
If they ſhould towards their owne (ſ) *Land, and City*
[Firſt nam'd] as well as towards the *Temple* pray,
That God would heare. Hence *Daniel* thrice each day,
Towards (t) *Jeruſalem* [not Temple] *pray'd*
In Babylon, whilſt he there exil'd, ſtaid;
Which *City*, *Temple*, being there out of view
And kenning, gives at leaſt a checke to you
Who bow not towards the Altar but in ſight
Thereof, and out of its view ſtand upright;
Whereas the Jewes did towards *theſe* * *three* adore,
Though out of ſight, and kenning, heretofore.
Gods promiſe then, not their view, did excite (ſight
Them thus to pray; nought makes you bow but
Since then the text names praying towards *al three*
Alike, and that where men could not them ſee;
You may more fitly thence inferre that all
When they in publike, private, on God call,

(p) 2 Chron. 6 24. 26. 29. 32.
(q) The pot of Manna was not in the Arke, when it was brought into the Temple, but onely the two Tables of the Law, 2 Chron. 5. 10. 1 King 8. 9 Therefore its a Fable which ſome ſay, that they prayed & looked toward the Temple, becauſe the Ark ſtood there, & to the Ark, becauſe the Manna was in it, which typified Chriſt, and the Sacramentall bread. Joh. 6. 33, 34.
(r) Pſal. 78. 8. Mar. 6. 2. Mark. 1. 21. 39. Luk. 4. 15, 16. John 16. 2. Act. 9. 20 c. 19. 8.
(ſ) 1 King. 8. 44. 48. 2 Chro. 6. 34. 38.
(t) Dan. 6. 10.
* *Land, City, Temple*, but not Altar,

Ought towards their *Countries*, *Cities* turne their face
Or towards *Jury*, or the ruin'd place,
Where then Gods Temple stood, than that they now
Must towards the Altar, Church, or Temple bow.
This towards runnes conjunctively to (*u*) *Land, City and House*, as they in order stand;
Not to the Altar: whence conclude I may,
That they did never towards the Altar pray,
Bow, looke: for then no doubt the Text had knit
The *Altar* to these three, not past by it.
Which not once naming, and prescribing how
They should towards *these three* only pray; all now
May see that bowing towards the Altar then
Was not once thought on, nor in use with men.
Nay more, this (*x*) *Chapter* notes it to my hand.
That Solomon did not bow to, but STAND
Before the Altar, on a Scaffold; where
His hands he spread forth towards heaven, and there
Kneeled downe upon his knees, before all
The **Congregation present*; whence I shall
Inferre; that had he bow'd towards, or unto
The *Altar*, doubtlesse the Text had said so;
But since it onely saith, he *stood before*
The Altar; not, that he did bow, adore
Towards it, it is most cleare from hence that he
To, towards it did not bow, nor bend the knee.
Nor did they then towards Altars turn their eyes,
But when on them they offered Sacrifice,
Or tooke some solemne Oath before them; (yet
They then to bow to them did quite forget;
(*y*) *Standing before their Altars, or close by*
Them, but not bowing, nere us'd anciently:)
If you thus towards the Table looke when yee
Thereat receive, the Elements, to see
Whilst they are consecrating, I consent

There-

(*u*) 1 Kings 8. 48. 2 Chron 6 38.

(*x*) *And he stood before the Altar of the Lord &c.* 1 Kings. 8. 22. 2 Chron. 6. 12. 13. So the Priest. stood [not bowed] at the East end of the Altar. 2 Chron. 5. 12.

* Before the Congregation [not the Altar] saith the Text.

(*y*) Gen 18. 22. c. 19. 27. 2 Chron. 6. 12. 22. c. 7 1. See Num. 23. 1. 2. 3 6. 14. 15. 17. Rev. 8. 3. 1 Kings 13. 1. 2 Chron 5. 12. 1 Kings 8. 22.

Thereto, but not when there's no Sacrament.
In fine, we read, (x) *When Solomon had ended*
His Prayer, and the fire which from God descended
Consum'd the Sacrifice, and Gods glory,
Quite fill'd the house; that all who then stood by
And saw this sight, bow'd themselves with their face
Unto the ground, (not Altar) *in that place;*
And worshipt, and prais'd God, saying, For he
Is good, for his Mercies e're-lasting be.
Had they towards Temple, Altar, worshipped,
Or bow'd themselves, we should no doubt have read
It in the Text; whose silence in this kind
Proves, that they to, towards neither thus inclin'd,
But simply bow'd to, before God alone:
By this Text then, your cause is lost and gone.
(a) *Put off thy shooes from off thy feet; for why,*
The ground wherein thou standest is holy,
Spoken to Moses, Joshua of old;
Urg'd (b) next for *Altar-bowing*, will not hold;
No Altar, Bowing, is here nam'd: if you
These speciall Texts meane strictly to pursue,
You must *your shooes put off*; and barefoot goe
Into the Church, Church-yard, no shoes weare, so
As (c) *some sound Persons did of old, led by*
These very Texts; which you more misapply
And wrest then they: *Who got the brand and name*
Of Heretiques, for practising the same,
In going barefoot: If you these Texts straine
To prove your Altar-worship; sure your braine
Is farre more crazy, and your practise more
Crosse to these Texts, than theirs was heretofore.
For what sense, reason, can in this be found?
Two, their shooes * *once put off in holy ground,*
By Gods expresse command; therefore all men
Must bow downe towards, or to the Altar when
They it approach; and when they come or goe

(x) 2 Chron 7. 1. 2. 3.

Object 9.
(a) Exod. 3. 5. Iosh. 5. 5. Isai. 20. 2. Acts. 7. 33
(b) Dr. Laurence his Sermon on this Text and others.

Answ.
(c) See *Burtons* Melancholy. p. 673. *Augustinus de haresibus Gratian. Causa.* 24 qu. 3. Isidor. Hispal. Orig. l. 8. c. 5.

* We read they were but once commanded to doe it, not alwayes, & they only & no other.

Into or from the Church, though they have no
Command or patterne so to doe? Surely
This is pure *nonsence*, if not *Heresy*.
Your Altars, Tables, are stone, wood, not *ground*:
No worship then of these, can here be found,
But of the Church-yard, Churches soyle, which *you*
Stile (*d*) *Holy ground*; if worship hence be due
To ought, it is to the *Church-ground* onely,
Not Table, Altar; See now your folly,
In quoting Texts to prove, which overthrow
Your cause, and your nonsence to all men show.
Adde, that the *shooes* are here injoyn'd to be
Put off the feet, the lowest part; not the
Hat pulled off, head bowed downe; no art
Can from the lowest to the highest part,
Conclude ought that is solid: here your *feet*
And *heads* without *sense*, *reason*, strangely meet:
You may doe well then these Texts to *put off*,
Which will expose you and your cause to scoffe.
That other Text some urge; (*e*) *Keepe thy foote when*
Thou go'st unto the House of God; is cleane
Besides the purpose: To presse bowing thence
To Altars, Tables, is to speake nonsense;
When men goe to Gods house, they must their feet
Keepe with all care; therefore they must there greet
And bow downe to the Altar, is a bad,
A senseless sequell; fit for none but mad
Or crazy pates: No Altar, bowing are
Nam'd in this Text; whose scope is to declare,
That men when *they approach* Gods house to pray,
Must watch their feet (affections) and that they
Must shun vaine thoughts, rash, fond loquacity.
Their senses then are lost, who now apply
This Text, their Altar-worship to maintaine,
From whence they can nought to this purpose
straine.

d Bishop *Lauds* and *Wrens* visitation Articles.

Object. 10.
(*e*) Eccles. 5. 1. Mr. *Yates* and others.

The

The cause is bad which such extravagant
And far-fetcht proofes, it to defend doth want.
Which none but those who are past grace or shame
Or voyd of wit, would for this purpose name.
But yet we read, *the* (f) *Elders fell before*
Him who sate on the Throne, and did adore,
Casting their Crownes before the Throne; thus we
Before the Altar must fall, bow the knee.
Well argued learned Sir, have you a *Crowne*?
Are you an *Elder*? then you may fall downe,
If not, forbeare; since there you read of none
That prostrate fell, but *twenty foure alone,*
Elders by Office; when as *thousands* (g) *stood*
Round by them, yet fell not; your proofe's not good.
But yet not here on *Earth*, but *Heaven* they fell;
This then concernes not those who on earth dwel.
But did they bow like you? no, their prostration
Was farre unlike your new-found adoration,
They when they *fell downe,* (h) *sang a song of praise*
Unto the Lambe; you ne'r then sing such Layes:
They when they fell had (i) *Harpes, Viels, made of*
Gold,
All full of Odours: you bowing, none such hold;
They prostrate fell, not going in, or out
Of any Church, or passing to, about,
Or from the Altar, as you now; their fact
Is then no warrant for what you now act.
They fell (k) *before him who sate on the Throne,*
Within their view. Doe you so? no not one;
You see not Christ, nor to him bow and fall,
But to the Altar, not Christs Throne at all;
There is no *Altar, Table* in the Text.
You may goe whistle then: what say you next?
Though Scripture faile, yet we have reasons left:
I feare you'l be at last of both bereft;
He *who* (l) *wants Scripture hardly will find reason*

Object. 11
(f) Rev. 4. 10. 11. c. 5. 8. 14. c. 19. 4. Mr. *Yates.*
Answ.
(g) Rev. 5 11. compared with c. 7. 9. 10. 11.
(h) Rev. 4. 9. 10. 11, c 5. 8. 9. 13. 14.
(i) Rev. 5. 8.
(k) Rev. 4. 10. c. 5. 8. 14. c. 19. 4.
(l) Isai. 8. 10. 1 Cor. 3. 19.

For Sacred things, as you shall see in season.
Altars, and Tables are Christs royall (*m*) *Throne*
Whereon he sits within the Church: each one
Must therefore bow before, and to them. I
Your ground and sequell both at once deny.
Christs (*n*) *Throne is in Heav'n, not on earth*: tis plaine
By *Creed* and *Scripture*: (*o*) *there he doth remaine.*
Sitting at Gods right hand; His Thrones I feare
On earth are now cast downe. But yet to cleare
This further, if they be Christs Throne, its either
Of his divine or humane nature; neither
Of these they be. Of his humanity
Say you: its false; *that onely is on high.*
Christs humane body is in Heaven (*p*) *alone,*
Fixt in one place, cannot be but in one.
But if each Altar, Table be his Chaire,
Wherein he sits, it must be every where
Upon these Thrones, and he must have as many
Bodies as Thrones: he is not then in any
Of all your Thrones; he ne'r yet once sat there,
They are not his, but your Thrones then, I feare.
But yet Christ's present in the Sacrament.
By grace; in person I cannot assent:
So is he (*q*) *present in each Ordinance*;
This will not then your cause one haire advance;
But he's (*r*) *most present in these Elements,*
More then in other Rites: Some mens consents
You have in this, not mine; untill you say
And prove it too, I shall it still gain-say:

Object. 12.
(*n*) Archbishops speech, p. 47, 48. *Shelford Reeve, Widdows Heylin*, Dr. *Laurence*, & others.
(*n*) Psal. 103. 19. Psal. 11. 4. Acts 7. 49. Esay 66. 1. Mat. 5. 34 35.
(*o*) Act. 1 9 11 c. 3. 21. Luk. 24. 51. Act 2. 34. Rom. 8. 34 He. 4. 14 c. 8. 14 c. 9. 24 26. c. 10. 12, 13. c. 12. 2. Rev. 3. 21.
(*p*) Acts 3. 21. Mat. 28. 6. Joh. 10. 28. c. 17. 11 Lu. 24. 51. He. 8. 1 4.
Reply
Answ.
(*q*) Mat. 28. 20 c. 18 20. 1 Cor. 14, 25.
Reply.
Answ.

(*r*) The Altar is the greatest place of Gods *Residence* upon earth: *I say, the greatest, yea, greater then the Pulpit.* For *there* tis, *Hoc est Corpus meum*, this is my Body: But in the *Pulpit* it is at most, but *Hoc est Verbum meum*, this is my word. And a *greater reverence* (no doubt) is *due* to the *Body*, than to the Word of our Lord. And so in *Relation, answerably* to the *Throne*, where his *Body* is usually present, then to the *Seat* where his Word useth to be proclaimed, &c. *Archbishops Speech in Star-Chamber*, p. 47. A rotten absurd passage, of false Romish Divinity.

That

That is soone done, (s) *This is my Body*, is
A proofe which cannot be gainsaid in that;
More grace is present with, more reverence due
Unto Christs body then word: What say you?
A learned proofe. What *Body* of Christ I pray,
Is sacred Bread? this will the truth display,
If Naturall, that's in Heaven, bread's not it,
Its but Christs *Body figurative*, or it
Doth rather onely shew and typifie
The breaking of Christs body to the eye.
True: what then makes bread Christs Body? I say,
The (u) *words of Consecration*: marke I pray.
If then Christs word doth make the bread his body,
Agreed by all, confirm'd by Sacred story,
Then its more worthy than the bread or wine;
You must to it then, not to them incline.
That which gives being, honour to another;
Is greater, Nobler [if ought] than the tother.
The (x) *word gives being to the Sacrament*,
Its greater, Nobler, then; can you dissent?
But bread is cal'd *Christs Body*: So (y) *each Saint*
And Church is stil'd: your reason then is faint,
And quite casheer'd: each Saint is better then
Christs breaden Body, made by, and (z) *for men*
And for their Service; therefore they are better:
For this, ther's Text store, for you not one letter.
Besides, (a) *Christs humane Nature is the same*
With ours; *Bread is his Body but in name*,
Not truth. (b) *Christ lives and dwels continually*
Within his Saints by Grace, and Spiritually.
He dwels not so within the bread; if then
You bow to ought, it must be godly men;
These (c) *are Christs Body, Members, Temples, Bone*,
Flesh, and with Christ himselfe by Grace made one.
If he have any Throne on earth, its they,

Not

Reply.

(s) Matth. 26. 26. Archbishops speech. p. 47 48.

Answ.

(:) 1 Cor. 10. 16 Gal. 3. 1.

(u) Matth. 26. 26. 1 Cor. 11. 23. 24.

(x) 1 Cor. 11. 23. 24. 25. 1 Tim. 4. 5.

Reply.

Answ.

(y) 1 Cor. 12. 12. 27. Ephes. 1. 22. 23.

(z) 1 Cor. 3. 21 22. Prov. 9. 2. 5 Rev. 22. 7.

(a) Phil. 2. 7. 8. Heb. 2. 14. 16 17.

(b) Gal. 2. 20. 1 Cor. 14. 25. Ephes. 3. 17. John 17. 21. 23 2 Cor. 6. 16. John 6. 51. 1 John 3. 24. 2 Cor. 13 5.

(c) 1 Cor. 12. 12. 27. Ephes. 23. Col. 1 18. 24 1 Cor. 6. 15. Ephes. 2. 21. 22 1 Per. 2. 5. John 1. 21. 1016.

[Not Altars] where *he* (*d*) *dwels, lives, Reignes alway.*
If then you will bow to, before Christs Throne,
It must be to, before his Saints alone:
But to the Word againe, Christs Deity
Is cal'd *the* (*e*) *Word*, and is expresst thereby;
The Bread, is but *his* (*f*) *Body* tearm'd; that's best
Of both, whereby his *God-head* is expresst.
Besides, the Word (*g*) *begets*, the Sacrament
Doth but confirme Faith, Grace; Now all consent,
That what gives Life, excels what serves onely
But to confirme; (one's (*h*) *simply necessary*
To save, convert; the other's but supply.
Our grace to strengthen, seale, and ratify,
Men may be (*i*) *saved by the Word alone,*
Without Christs breaden Body; but not one
By it, without the Word; which (*k*) *makes it be*
A Sacrament; as you before may see.
Now what is able to save men alone,
Excels that which alone serves to save none.
Yet more, Gods *Word is Christians* (*l*) *daily food*
In publicke, private: tother's not so good,
Because more rare, lesse common, not for all;
The (*m*) *Common'st good* the best, *men* alwayes call.
The Word then is, of both, most excellent
In these respects; you cannot dissassent.
But *Christ's* (*n*) *more present in the Sacred bread*
Than in the word, by which our soules are fed.
Some hold so I confesse, in this sense true,
It (*o*) *more presents Christs Passion to our view,*
Than the meere Word without it: but to say
His grace and presence are more there, I may
Deny with safety; they co-operate
As much in all (nay more in most mens state,
With his blest word, than with the Eucharist,
Sith it requires a greater power from Christ,
A greater presence of him, and farre more

Strength

(*d*) Ephes. 3 16 Gal. 2. 20. Rom 5 17. 21. 1 Cor 14 25.

(*e*) Iohn 1. 1, 2. 14. 1 Iohn. 5 7.

(*f*) Matth. 26. 26. 28. 1 Cor. 11. 23. 24

(*g*) Iohn. 5. 25 1 Pet. 1. 23. 1 Cor. 4. 15.

(*h*) Iohn. 2. 25. 1 Pet. 1. 23. Rom. 10. 13. 14 15.

(*i*) Iam. 1. 21. 25. Mark. 16. 15. 16. Rom. 1. 16. 1 Cor. 1. 18. Ephes. 1. 13 1 Tim. 4. 16.

(*k*) *Accedat verbum ad Elementum & fiat Sacramentum Augustin.*

(*l*) 1 Pet. 2. 2. 3. Deut. 6. 6. 7. 8. 9

(*m*) *Bonum quo communius eo melius Aristotle*

Reply.

(*n*) Archbish-ops speech. p. 47.

Answ.

(*o*) 1 Cor. 10. 16.

Strength to *raise up dead men* and *them restore*
From death to life, then to corroborate
A living Christian in a gracious state.
Now 'tis the (*p*) *Word alone*, not Sacrament
Which quickens dead men, as Divines consent.
Whence it is stil'd (*q*) the *word of Life*, *Faith*, *Grace*,
Salvation, (*r*) *bread*, *milke*, *food*, in every place
Of Sacred writ. *Christ promiseth to be*
Still (*s*) *present with it to the end*; nay *he*
His Spirit joynes therewith, *makes it the maine*,
Chiefe busines of himselfe, *Apostles*, *traine*,
To preach the Word, this is their *speciall charge*
Most pressed, *Acted*; as we read at large
In Scripture, where we finde but thin and rare
Speech of Christs Supper; *Whose most speciall* care
Was *for the* (*t*) *frequent Preaching day and night*
Of his sweet word, oft term'd, *his power*, *and might*
Unto Salvation: All which will declare
That Christs grace, spirit, presence alwayes are
As much concurring with his Word, yea more
Than with his Supper. Have you ought in store
Yet? yea, Christ's more present i'th Sacrament
Under the Bread, Wine, outward Element
Then in the Word: It's held so without ground,
But if discust, will prove an empty sound:
Marke what I say, Christs body, spirit, grace,
Have no inherent reall presence, place
Within the bread, or Wine themselves: for then
Both wicked, faithlesse, good, and faithfull men
Should them receive alike inclusively
Within the Sacred signes: which (*u*) *we deny*.
But is not Christ within them? yes, in signe
And Sacramentall wise, not grace divine.
Its (*x*) *not the signes*, *nor Ministers that give*

(*p*) Joh. 5.25. Ephe. 1.18, 19. 2C. Rom. 1.16. Ephe. 2 1, 2. 1 Cor. 1.18. Acts 19.19, 20. Heb. 4.12.

(*q*) Act. 13.26. c. 14.3. c. 20.32 Phil. 2.16. Acts 19.20.

(*r*) Matth. 6.11. Hebr. 5.12, 13, 14. 1 Pet. 2.1, 2. 1 Tim. 4.6.

(*s*) Mat. 28.19 20. Act. 19. 9, 20. c 16.14, 15. Rom. 1.16. Joh 16.63. Act. 2.4. 17. 2 Cor 3.8.

Reply

18. Gal. 3 2. Ephes. 6.17. 2

Answ.

Thes 2 8. Heb. 1.4.12. Rev 2.7

(*t*) Isaih 61.1. Mat. 4.17. Mar 1.4 7. 14.38, 39. c. 2.2. Luk. 3.18. Joh. 8, 2. Act. 5.42. Rom 1.16. 1 Cor. 1. 17. 2 Tim. 4.11.

Reply

Answ.

(*u*) 1 Cor. 11. 27, 28, 29.

(*a*) See the Practise of Piety, in the Preparative to the Sacrament, where all this is at large debated and proved, *with Mr. Philpots Examin. Fox Act. & Mon. Vol.* 3.

The true bread Christ to men, whereby they live.
But Christ doth give himselfe there, unto all
Worthy Receivers, in a spirituall,
Yet reall manner; not by descending
From Heaven above, but by the secret sending
Downe of his Spirit, which doth comprehend
Them, and their Faith; Hearts, soules, caused to ascend
To heaven to him, and there on him to feed
By faith, as their mouthes feed here on the bread.
It is mens (y) *Faith then*, not the Element
That makes Christ present in the Sacrament:
As that is greater, lesse, so they more feed
Or lesse on Christ in Heaven, not in the bread,
Which ill men take; but not Christ, or his grace
Therein, for want of Faith: this quels your case.
For if Christs presence, spirit, grace, be not
Included in the signes, as now you wot,
And he be present onely in the heart,
Not mouth, of each beleever; then no part
Of his grace, body, presence, placed are
Upon your Altars, Tables, as their chaire,
Or throne; where if he were, its not in State,
As Lord and King, but onely as *our* (z) *meat*:
Not in a state of glory, but as bread,
[In basest state] wherewith our soules are fed.
How can Lords-Tables then be stil'd his Throne;
When as he sits not, but lies, stands thereon,
As food alone? who ere, yet heard, or read
Of Thrones, or chaires prepar'd for meate, drinke, bread?
It is meere nonsence thus to call Lords-Tables,
Or Altars *Christs Thrones*, here your words prove fables;
The *Earth*, *Arke*, *Table*, are but his (a) *footstooles*;
To call these *Christs Thrones*, is to play the fooles.
Therefore the reasons why you thus adore;

(y) Iohn. 6. 40. 47. 48. 49. Ephes. 3. 17. Gal. 2. 20.

(z) Iohn. 6. 22. to 64. 1 Cor. 11. 20. to 34. c. 10. 16. 17. 21.

(a) 1 Chron. 28 2. Psal. 39. 5. Psal. 132. 7. Isay 66. 1. Matth. 9. 35.

And

And bow to Altars, are quite out of doore.
Christ sits not on your Altars, Tables; *he*
Is (*b*) *risen, gone hence up to Heaven*, there ye
Must (*c*) *looke to, for him*, (*d*) *not on earth below*:
You must to Heaven then onely looke, and bow.
Hence doth the *Church-booke*, at the Sacrament
Exhort all, *to* (*e*) *lift up their hearts whole bent*
Unto the Lord on high, without one word
Of looking, bowing, to the Altar, Board:
Christ is not there, he *sits in* (*f*) *Heaven above*
There must your eyes, thoughts, hearts be, there your love.
If you presume he sits upon the Table,
You make the Scripture, Church-book but a fable
Besides, you doe not take the Sacrament,
From off Lords Tables, whence men now are pent
And bard with railes, for feare they should draw neere
Unto them, there to eate Christs sacred cheare:
What they receive, is from the Priests hands, at
The railes; why should they then bow, cringe to that,
From whence they nought receive? they must adore
The Priests hands, railes, not Tables, Altars more:
From them, not these they take the Elements,
They then doe best deserve these Complements.
But grant you what you would, that Christs body
[As Papists hold] doth on your Altars lie,
And that this is the cause, why you adore
To, towards Altars: I desire no more
But this your plaine confession, to descry
Your folly, falsehood, and Idolatry.
You say you bow to God alone, but lye;
This reason proves, it is to Christs body
There present [as you hold,] which is not God,
But man; your reason is become your rod:
For to adore Christs body, or *the bread*,

(*b*) Matth. 28. 6. Acts 3. 21. Luk. 6. 51.
(*c*) Heb. 9. 24. 28. 1 Thes. 1. 10.
(*d*) Matth. 24. 23. Mar. 13. 21 Luk. 17. 23.
(*e*) Heb. 9. 24. 28. Lam. 3. 41.
(*f*) 1 Per. 3. 22. Eph. 6. 9. Lam. 3. 41.

Which shews his Manhood onely, not God-head;
Or to adore God, or Christs Deity,
Meerely because of his humanity,
As you doe here at best, is (g) *certainely*
Will-worship, Error, and Idolatry;
Since Christs body a creature is; and none
Ought to be (h) *worshipped but God alone*,
And that still for himselfe; where you adore
God for Christs Manhood, or it, and no more.
This all (i) *condemne as grosse Idolatry*
In Papists, who adore Christs bread-body,
As God Almighty, and bow downe before
Their Altars, onely it for to adore
(Not them) there present in the pix alway;
You are their Apes, say, doe the same as they;
Nay worse, in that you to *the Altar bend*
(k) *When Christ is not there*: this for shame amend.
If Christ his presence be the cause wherefore
You to, before the Altar thus adore,
You ought to doe it onely when, and where
He present is thereon; not when not there.
But you to your Altars bow commonly,
When as no sacred Elements there lye,
And Christ's not on them, so that you adore
The Altars, Tables onely, and no more.
Yea; but though Christ be not there present then,
Yet he's sometimes there; therefore as * *most men*
At Court, doe use to bow to chaires of state,
Because that Kings in them sometimes have sate,
Though absent when they bow; so we likewise
Bow when there are no signes before our eyes.
Well said, I now see whence your conges came;

(g) See Bishop *Mortons* Institution of the Sacrament. b. 7. p. 504. to 541. where this is largely manifested.

(h) Luke. 4. 8. Rev. 19. 10 c. 22. 9.

(i) Bishop *Mortons* Institution of the sacrament. *b.* 7. throughout: for what other thing doe they (popish priests when they are bowing and bleating before their Images, burning incense and fall downe flat *before their Altars*, but that which in times past the Prophets of *Baal* did when as they transported the worship of God unto an Idol?

Reply

Answ.

Sir *John Borthwicke* Martyr: Answer to his 7. Article. Fox *Acts & Mon. Edit. ult. vol.* 2. *p.* 610. *a.* (k) Bishop *Mortons* Institution of the Sacrament. *Edit. ult. p* 463. * *Widdowes, Shelford*, and others make this objection, use this similitude. See my Quench-coale, p. 55, 56, 57. 38. to 44. 327. to 284.

It

It was from Court, from whence you learnt the same,
But not from Gods Court, but the Kings; so then
It is a worship not from God, but men;
Yea, its no more but a Court complement:
To court, not serve God then, is your intent.
I doubt you meane to turne meere Courtiers now,
And therefore practise, thus to Congie, bow
Unto the Altar, Table, that thereby
You may be perfect in Court ceremony,
Against you resort thither, for to finde
Or seeke preferment: now I know your minde:
Those who would rise high, must first stoope, and bow;
I feele your pulses, and your tempers know:
But pray you shew me, where God ever sent
Men to the Court, to learne to complement
With him in his owne Temple? or that he
With Courtly complements will served be,
Which all deeme fained, grosse hypocrisie;
Take heed you prove not hypocrites thereby;
But say that some to chaires of State thus bow,
When Kings are absent, wisemen doubtlesse know
That this is nothing but Court adulation;
Such then must be your Courtly adoration.
It is a custome; true, yet voyd of reason;
Which (a) some omit, and yet commit no treason.
Should men adore each place where Kings have set,
They must their senses, or themselves forget;
Yea, *thus to congie when the Kings are gone,*

(a) *Ingens autem est vesania eorum qui talia dicunt. Nam rex purpuram induit, ab omnibus adoratur; numquid ergo purpura adoratur, aut Rex? manifestum est quod Rex: Vbi vero Rex hanc exuit, & in locum reposuit, non amplius vestis purpura adoratur. Sedet etiam in templo sæpe Rex in proprio Throno, & adorantes adorant regem in templo in throno proprio; Vbi vero surrexit Rex, neme neque Templum neq; thronum adorat. Nemo autem adeo insanus est, ut adorare volens Regem in Throno, dicat ad Regem, Surge ex Throno ut te adorem; sed adorat Regem cum Throno.* Epiphanius, lib. Anchoratus, Col. 970. 971.

Is but to mocke the Kings, and *grace* their *Throne*.
It is meere folly, frenzie too, I feare,
To bow to chaires, because Kings once sate there.
But be this as it may, no chaire of State
Is bow'd to, but that wherein Kings once sate
In person, not in picture onely; True,
Hence see your sottish folly; then must you
Bow to no Altars, Tables henceforth; Why?
Because Christ nere sate on them really
In person, but in figure, picture; ye
By this your instance quite confounded be:
Its just with God mens reason to confound,
When they make Reason, not his Word, their ground.
But grant you further, that Christ's present in
The sacred bread and wine; yet still you spin
A greater thread of folly, and insnare
Your selves more fast, as I shall next declare.
For first, no Tables, Altars touch, containe,
Immediately, the sacred bread and wine;
But onely hold the vessels, Paten, Cup,
(As Tables doe our dishes when we sup)
Which the bread, wine, containe in them alone;
They therefore (if ought) are Christs chaire, and Throne,
Wherein he sits; Altars but their * *footestooles*,
Or Christs at least: why play you then the fooles
To bow to Altars, Tables, as Christs Throne,
Not Cup, or Paten, where he sits alone?
All Altars, Tables, are but stone, or wood;
These vessels silver, gold, not neere so good
As these for matter, substance; and in end,
They, Tables, Altars, in worth farre transcend,
Made purposely these vessels to sustaine,
Which the blest bread and wine in them containe;
Therefore more worthy Congies and respect.

* See 1 Chron. 28 2. Psal. 99. 5 Psal. 132. 7. Lam 2. 1. where the Arke and Temple, are stiled Gods *Footstoole*, not his Throne or chaire of state.

Why

Why bow you then to thoſe, yet theſe neglect?
If there be any reaſon to encline
To ought, its to theſe veſſels; the bread, wine:
Yet ſee more folly, you bow to the Table,
When theſe are in your hands, count theſe a fable,
And Chriſt within them [as you hold.] And here
You are moſt groſſe Idolaters, I feare;
For when you hold theſe & Chriſt in your hand,
You bow to Altars, whereon neither ſtand:
Did you thus bow to Chriſt, as you pretend,
You would not to your naked Altars bend,
When he is in your hands, contained in
Theſe veſſels: here you faulter, erre, and ſin;
As you doe likewiſe, when you bow, adore
Towards the Altar, Tables, juſt before
You goe to conſecrate the Sacrament,
Ere Chriſt's there preſent in the Element:
You ſhould (me thinkes) not bow, but ſtay till he
By conſecration ſhould there preſent be.
Yet one bout more; the bread and wine you ſay,
Are, or containe Chriſts body, blood; and they
Are better, greater than Gods ſacred word:
Why doe you then bow to the Altar, Board,
Not to the Bread, Wine, Chriſt, nay them neglect,
When in your hands, to turne, bow with reſpect
Unto meere naked Tables, Altars? ſure
Your wits are loſt, and Chriſt will not endure
To ſee a ſtone, or planke ador'd, whilſt he,
Then in your hands, muſt not thus worſhipt be.
By this all know it is a truth, no fable,
That you adore not Chriſt thus, but the Table,
Or Altar, elſe you would not to them bow,
Whilſt you hold Chriſt within your hands. Then now
At laſt diſcerne your folly, and pretend
No more, you worſhip Chriſt; you him offend:
And

And since nought in the Sacrament presents
Christ to us, but the Sacred Elements,
You must your Altar-worship quite give o're,
And nought but them (if ought) henceforth adore.
And yet the signes, are not so venerable,
As is each Saints heart, *wherein* (b) *Christ doth dwell*
In farre more lively, reall manner, then
In bread, wine, Altars, made for holy men.
Christs reall presence is in these alone,
(c) *They are his members, body, flesh, bone,* one
In, and with him, call'd (d) *Christ*; if you adore
Christ where he dwels most, you must bow before,
To, towards these his (e) *living Temples*, where
He still resides; this you'le not doe, I feare,
But rather bow to senseless Altars, stones
Then to the dearest of Christs holy ones,
The common objects of your disrespect;
Take heed you be not one day for it checkt.
If this displease, to give you some content,
Me thinkes your Priests, by office reverent,
Who hallow, hold, take, give the sacred bread
And wine to all, should be more worshipped
Then your bare Altars, sith they (f) *represent*
Christs person, who blest, gave this Sacrament
At first; are Altars (senseless wood or stone)
More sacred, worthy then Priests? who alone
Neglected are, not bow'd to then by you,
Doubtlesse, if bowing be to either due,
It is to Priests [your name] or if you will,
To (g) *Ministers*; who there *act and fulfill*
Christs Office, who more present then resides
In their hands, person, then in ought besides,
More than in Paten, Chalice, Altar: yet
These worthy persons, now too oft forget
Their honour, office, Christ, whom they present,
And whilst they Paten, Cup, blest Element,

(b) Ephes. 3. 17 2 Cor. 13. 5. Psal. 2. 20. 2 Cor. 6. 15.
(c) 2 Cor. 12. 12. 27. 1 Cor. 6 15. 19. Eph. 5. 30. Col. 1. 29.
(d) 1 Cor. 10. 12. Ephes. 4. 12 13.
(e) 1 Cor. 6. 15 19. 1. Pet. 2 5. 1 Cor. 3. 10. 17 2 Cor. 6. 16. Eph. 2. 2.
(f) 1 Cor. 10. 16. 2 Cor. 5. 20 Gal. 4. 14.
(g) Col. 1. 23. 24. 1 Thes. 3. 1. 1 Tim 4. 6. 1 Cor. 4. 1. 2 Cor 3. 6. Heb. 1. 7. Ephes. 4. 12. 1 Tim. 1. 12. 2 Tim. 4 5. Rom. 12. 7.

Hold

Hold in their hands, like (*h*) *senſeleſſe ſtocks, or ſtones*
They unto Altars turne, and bow their bones,
Whereas, if Altars, Tables, had but ſence,
Life, they would bow and doe them reverence.
For ſhame then be not ſtocks, or fooles henceforth
But know your ſelves, your office, place, ſtate, worth
And no more cracke your braines to juſtifie
Geſtures, that ſtrip you of your dignity,
And ſenſes both at once, as you muſt ſee,
And now confeſſe, unleſſe you ſenſeleſſe be:
Where Chriſt's more truely preſent on the Altar
Then in the Prieſts; the Prieſts deſerve an halter;
And I ſhall deeme that man a ſtocke or ſtone,
Who bowes to Altars, lets the Prieſts alone.
O Prieſts conſider well of what I ſay,
And then in this you will not ſay me nay:
But if you doe, and Altars ſtill adore,
Ile not ſpend breath to plead a Prieſts cauſe more.
But ere we part, once more to Church wee'l tend;
Why doe you not to Font, Pue, Pulpit bend,
As well as Altars, Tables? ſince in theſe
Chriſt is more preſent in his Ordinances,
Then on theſe, in moſt Churches, places where
Baptiſme, Lords Supper, Sermons frequent are:
In theſe each weeke, day, Chriſt is conſtantly
Preſent; on Altars, Tables, quarterly,
Or monethly at the moſt; he then reſides
More in the Pulpit, Font, than ought beſides.
You hold, that (*i*) *Baptiſme*, yea, and Gods word
Are ſimply needfull men to ſave; but ſo (too,
Is not the Euchariſt, as all agree;
They then more uſefull, worthy, needs muſt be.
Theſe two ſave men alone, but t'other not,
The greateſt reverence then you ſhould allot
To Pulpits, Fonts, whence theſe diſpenſed are,
Than to the Altars, where Chriſt is more rare.

(*h*) Iſay. 44. 9. to 21. Pſal. 115 8. Baruch 6.

(*i*) Matth. 28. 15. 16. Iohn 3. 3. 5 Rom. 10. 13 14. 15.

But let these passe; you cannot this deny,
That Bibles farre surpasse in dignity,
Fonts, Altars, Tables, Churches, Pulpits, all;
Which without Gods word, to the ground wil fal;
This is their (*k*) *sole foundation*, if it fade,
All else without it, is nought but meere shade;
Both Table, Pulpit, Church, Font, Sacrament:
Of all these then Gods word's most excellent;
In it Gods Spirit, Christ, grace, more reside
Then in all places of the Church beside;
If then you will adore, bow, cringe at all,
You must unto, before Church-Bibles fall:
Your Altar-bowings, while you these neglect,
With God and good men will finde no respect.
In fine, Christ's promise is, *where two or three*
In his name meete together, he will be
(*l*) *In midst of them*: yea, Scripture saith alway,
That God amidst his Church, house, folke doth stay:
As he dwels, lives, most in mens middle part
And center; not head, foot, but in *their* (*n*) *heart*,
Whence Altars in the midst of Church did stand
As hearts in midst of men doe, writes (*o*) *Durand.*
To say then that Christ sits upon the Table
As you now place it, is no doubt a Fable:
For it stands not in *midst* of Church, Quire, but
Against the Chancels East-wall, there up shut
Close prisoner, with a new raile, remote from
The Congregation, *which now must not come*
Nor have seats neare it: it's a **place too high*
And sacred for Lay people to come nigh.

(*k*) Ephes. 2. 20, 21.

(*l*) Mat. 18. 20 Luk. 24. 3. Re. 5 6 Joh. 20. 13 26. c 19. 26.
(*n*) Numb. 5. 3 Psa. 46. 5 Ps. 48 Ier. 14. 9. Hos. 11. 9. Ioe. 2. 27 Zeph. 3. 5. 15. 17 Zech. 2. 5. 10, 11. cap 8. 3. Rev. 1. 13. c. 2. 3. c. 5. 6 Heb. 2 12. 1 Chro. 16. 1. Exod. 8. 22. Ezech. 43. 7. 9.
(*n*) Ephe. 3. 17 Gal. 4 6. 2 Cor. 1. 22.

(*o*) *Per Altare cor nostrum intelligitur, quod est in medio corporis, sicut Altare in medio Ecclesiæ*, Rat. Divin. lib. 1. * *Laici juxta Altare non sedeant, nec inter clericos stare vel sedere præsumant, sed pars illa quæ cancellis ab Altari dividitur, tantum psallentibus pateat clericis.* Iuo Carnotensis, Decret. pars 2 c. 137. *Sed & hoc secundum authoritatem canonum modis omnibus prohibendum, ut nulla fœmina ad Altare præsumat accedere, aut infra Cancellos stare aut sedere*, Conc. Nan. apud Sur. tom. 3. p. 569.

If

If then God, Christ, *midst Church* and people be,
As by forequoted Scriptures you may see,
Your Tables, Altars, which now stand alone
Far from the Churches *midst*, are not their Throne:
If you will have them grac'd with their presence
You must remove them to the midst from thence,
Where they are present; else they will still set,
Besides these Thrones, whose due place you forget.
But *ancient Christians pray'd, looke* towards the East,
Because the Altar was so plac'd, at least,
In most old Churches; this is (p) *Heylins* Fable,
To justifie the placing of the Table
Against the East end of the Chancell wall,
Though he no Altars, Tables, findes in all
Antiquity so seated; when as they
In midst of Church, or Quire were plac'd alway;
Hence *Quires were so stil'd*, because men did stand
About the Altar round, like a Crowne; and
Did there sing praises; as writes (q) *Isidore*,
(r) *Rabanus Maurus*, (s) *others* heretofore,
Though some fond Novellists the contrary
Averre, against truth, and antiquity.
Hence in old times, *the people round about*
The Priest and Table stood [not thence bar'd out
With rayles as now] *when as the Sacrament*
Was celebrated, as is evident,
By (t) *Chrysostomes* words, in the Margin, and
By the Priests prayer at (u) *Masse*, *for all that stand*

(p) *Antid. Lincoln. Sect. 2. c. 7. pag. 86.*

Object.

(q) *Ideo dictus Chorus, quia in sacris Collectis in Anstw.* modum Coronæ circa Aras starent, *& ita psallerent.* Isiod. hisp. Orig. l. 6. c. 19.

(r) *De Univers.* l. 5. c. 9.

(s) Durandus Rat. *divinorum* l. 1. c. 1. n. 18. *Durantus de ritibus Eccles.* l. 1. c. 17. n. 1. *Barthol. Gavantus; commen. in rubr. Miss. pars.* 1 Tit. 15. sect. 2. *Cassan. Liturg.* c. 22.

(t) *O miraculum quicum Patre seorsum sedet, in illo ipso temporis articulo omnium manibus pertractatur, &c. Fit autem id nullis præstigiis, sed apertis & circumspicientibus Circumstantium omnium oculis. De Sacerdotio. l. 3. Edit. Fronto-ducæi. Tom. 4. p. 28. See l. 6. p. 83. Multitudinem consperxisse Altare ipsum Circumdantium.* (u) *Pro omnibus hic circumstantibus. Canon Missæ: And, omnium Circumstantium qui tibi hoc sacrificium laudis Offerunt.* Ib. Honor. in *Gemma l. 2. c. 66. Durandus Rationale div. l. 4. c. 53. Fox Act. & Monum. Edit. ult. vol. 3. p. 3. 11. Cassandri Liturg. p. 22. 25. 61, 62. 65, 66. 72. 94. Neque Canon debet nimium vacire legi, sed expressa voce, ut a Circumstantium, posset audiri & percipi, cum Circumstantes debeant ad Orationes singulas respondere, Amen.* Gerardus, *Leribicus de Missa quel. prorogand.*

There* Round about him, And by old (x) Saxon
Canons at home, forbidding Priests alone
To celebrate Masse. [marke the reason why]
Because there ought some people to stand by
There round about him, whom he may salute,
And who may answer him, and in pursuite
Hereof, he must remember Christs words, where
Two or three in my name together are
Met, there am I in midst of them; hence we
In the (y) Musarabicke Office find the
Priest kneeling at the Altar, praying thus;
Be present, be present, O good Jesus
In midst of us, an high Priest, as thou wast
In midst of thy Disciples in times past;
And sanctifie this our Oblation:
Hence (z) Bernard sweetly descanting upon
That of the Psalmist, He shall not dwell in
The midst of my house who workes pride and sin;
Saith, Jesus in the midst of the Church is
Not in a corner; which he proves by this
His speech, Where two or three are met together
In my name, I in midst of them am ever.
And by some other texts. Hence (a) Isiodor
With others write, that Deacons heretofore
Stood round about the Altar, as if they

* *Altare Domini multorum multitudine Circundatum.* Athanasius in vita Antonii, in Bishop *Mortons* Institution of the Sacrament, *l.6.c.5.p.462. Circunstant autem eum soli cum Sacerdotibus ministri selecti.* Dionysius Areop. Eccles. Hierarch. c.3.

(x) *Sacerdos solus Missam nequaquam celebret, &c. Esse enim debent qui ei Circunstent, quos ille salutet, a quibus ei respondeatur, & ad memoriam illi reducendus est ille dominicus sermo. Vbicunque fuerint duo vel tres in nomine meo congregati, ibi sum & ego IN MEDIO eorum:* Spelmanni Concilia, *p.589.* Cassandri Liturgica, *c.33. p.8.* Which was taken out of *Gregory, lib. Capitulari. c.7. Regino de Eccles. Officiis, c.19.* (y) *Bibl. Patrum. Tom.15. p.787.c.e.* (z) *Sermo ad Clerum in Concil. Rhem. Col.1726. Jesus autem in Medio est, non in angulo: unde ipse in Evangelio, Vbi duo, inquit, vel tres congregati fuerint in nomine meo, in Medio eorum sum. Et iterum, Jesus autem transiens per Medium illorum ibat. Et in libro Sapientiæ, In Medio, inquit, Ecclesiæ aperuit os meum. Et rursus in Evangelio dicitur, Stetit Jesus in medio discipulorum suorum. Væ mihi Domine Jesu, si tecum ero in domo tua, & non in medio domus tuæ. At isti non sic, sunt quidem cum Jesu, sed non in medio domus ejus, &c.* (a) *De ecclesiasticis Officiis, l.2.c.8 Concil. Aquisgran: sub Ludov: Surius tom.3. p.298. Circa aram Christi, quasi Columnæ Altaris sisterent.*

Its pillars were, it to support and stay.
Yea, hence in ancient (*b*) *Masse-booke*, writers, I
Finde Priests still singing, thus *I will wash my*
Hands in innocency, and so I will
Compasse thine Altar round; and Bishops still
When they did hallow Altars anciently,
Did (*c*) *cense and Circuit them round frequently,*
Which they could not doe, unlesse they stood so
That they might round about them freely goe.
Yea, in the *ancient* **Roman order*, I
This passage finde, that *Bishops anciently*
Did round about the Altar goe, when they
Did consecrate; that *sub-deacons* alway
Behind the Altar went, and stood upright
After the Offerture, with their eye-sight
Fixt on the Pope, which could not be at all,
If Altars stood not distant from the wall.
Besides, 'tis cleare out of (*d*) *Eusebius*,
(*e*) *Chrysostome*, (*f*) *Austin*, (*g*) *Dionysius*,
(*h*) *Nazianzen*, (*i*) *Socrates Scholasticus*,
(*k*) *Nicephorus*, (*l*) *Bede*, (*m*) *Walafrid Strabus*,
(*n*) *Durand*, that *Altars, Tables, anciently*
Stood in the midst of Churches, Quires, not by
The Eastwall, Altarwise, as now they place
Them in our Churches, with a brazen face.
Affirming that they so stood of old, when
(*o*) *Hospinian* (*p*) *Mourney*, (*q*) *Marnix*, (*r*) *Moulin*,
[men

(*b*) *Liturgia sancti Petri bib. Patrum tom.* 1. *p.* 210. *&* *Liturgia sancti Iacobi, ib. p.* 18, 19. *Missa Æthiopica, et missa Mozarab. & Mozarab: ibid tom.* 15. *p* 746, 748, 763. *c.* 78. *Missa Christianorum apud Indos, ibid. p.* 790. *a.* 791. *a. & Liturgia Basilii, & Chrysostom.* (*c*) *Rational. div. l.* 1. *cap. de Consecrat. Altaris, & l.* 4. *c. de thurificatione Pontif. Roman. p.* 144, 145, *&c.*

* *Tunc Acolyti vadunt dextra lævaque post Episcopos Circa Altare. Subdiaconi finito offertorio, vadunt Retro Altare, aspicientes Pontificem, stantes erecti.* Ordo Romanus de Officio Missæ, apud Georg. Cassandri Opera, p. 101, 102. 107. 112. 118, 119. (*d*) *Eccles.* hist. *l.* 10. *c.* 4. (*e*) Hom. 1. in Isai. *c.* 6. *Vidi Dom. de Sacerdotio, l.* 3. *&* 6. and in his Liturgie. (*f*) *De Verbis Domini, Serm.* 46. (*g*) *Eccles. Hierar. l.* 3. (*h*) Orario. 21. (*i*) *Eccles.* hist. *l* 5. *c.* 22. (*k*) *Eccles.* hist. *l.* 12. *c.* 34. (*l*) *Eccles.* hist. *l.* 2. *c.* 3. (*m*) *De Rebus Eccles. l.* 4. *c.* 19. (*n*) *Rationale Divinorum, l.* 1. *c.* 2. *n.* 15. *c.* 1. *n.* 18. *c.* 7. *n.* 15. See *Cassandri Liturgica, c.* 34. *p.* 84. and my Quench-coale. *p.* 11. 1030. 235. to 239. 290, &c. (*o*) *De Origine Altarium c.* 6. *p.* 135. (*p*) *De Missa l.* 2. *c.* 1. *p.* 177. (*q*) *Tableau des differens, part.* 5. *c.* 6. *p.* 307. (*r*) *Nouvaute du Papisme* Contr. 11. *c.* 17, 18. *p.* 1023.

Of note] with (*f*) *Rivet*, and some more learned
Men, in Reformed forraine Churches bred,
With (*t*) *Bucer*, (*u*) *Tyndall*, (*x*) *Ridley*, (*y*) *Babington*,
Old (*z*) *Ferrer*, (*a*) *Jewell*, (*b*) *Fulke*, (*c*) *Cartwright*
(*d*) *Morton*,
(*e*) *Willet*, with others prove, that *anciently*
Altars stood not against the wall, close by
The *East end of the Quire*, as in these dayes,
But in the midst, that people might alwayes
Goe or stand round about them; Thus stood the
Altar of old in the (*f*) *Catacombe*
At *Rome*, and in Saint *Peters Church* lately,
[*Romes* prime Cathedrall;] and in *history*
I read, that (*h*) *Witikind once saw the face*
Of Charles *the great, deckt with a chearefull grace,*
After his approach to the Lords Table
In the midst of the Church: And I am able
By (*i*) *sundry instances* to manifest
That Altars stood not anciently at th'East
End of the Quire, against the wall, but I
Will onely name two more for brevity:
And those at home. In (*k*) *Austins Church*, built by
Austin, first Arch-bishop of Canterbury:
In that great Church, in *Bedes* time, the Altar
Stood almost in the midst of the Church, farre
From the East-wall, in the North-Isle: [If I

(*f*) *Cathol. Orthodox.* tom. 1. qu. 29 p. 514.
(*t*) *Scripta Anglicana* p. 475.
(*u*) In his workes p. 476, 477.
(*x*) *Fox* Acts & Monuments, p. 1211, 1212.
(*y*) Notes on Exod. c. 20. & 27. p. 279 307
(*z*) *Fox* Acts & Monuments, p 1404 1406.
(*a*) Answer to *Hardings* Preface. Reply to *Harding*, Artic. 3. Divis. 26. Arti. 13. Divis. 6. p. 362.
(*b*) Answer of a true Christian to a counterfeit Catholique, artic. 15. p. 55, 56 Confuta. of the Rhemish Testament notes, on 1 Cor. 5. 11. sect. 18. 9. Hebr. 13. sect. 6. Defence against *Gregory Martin* c. 17. sect. 15. (*c*) Answer to the Rhemish Testament notes on 1 Cor. 11. sect. 18. (*d*) Institution of the Sacrament, l. 6. c. 5. p. 462. (*e*) *Synopsis Papismi contr.* 9. qu. 6. Error. 53. (*f*) *Roma sacra*, l. 3. c. 13. l. 2. c. 4. p. 31. (*g*) *Chemnitius examen concil. Trident. part* 4. *Platina in Nich.* 3. *Anastasius de Vitis Pontif.* p. 68, 69. *Thomas Becons* workes, vol. 3. p. 281, 282. *Hospinian de Orig. Altar.* p. 35. (*h*) *Crantzius metrop.* l. 1. c. 9. *Hospinian de Orig. Alt.* c. 6. *histor. Sam.* l. 3. c. 1. p. 184. (*i*) See my Quench-coale p. 157, to 160. 3. to 37 & 269. 237, 238. 290. *Beda, Eccl. hist.* l. 5 c. 11. 17. 18. 21. (*k*) *Beda eccl. hist.* l. 2. c. 3. *Antiq eccle. Brit.* p. 7. *habet hoc in media pene sui Altare*, &c.

Con-

Conceive him right.] And the (*l*) *Monkes of Bury*
Abbey in Suffo'ke in King *Edwards dayes*,
[The first of that name] *whiles they went to raise*
Them a new Chappell, as they digged, found
The wals of an old Church, that was built round,
So as the Altar stood, as it were nigh
Or in the midst; and we thinke verily,
[Writes *Everden* a Monke of that place, yea
And *Cambden* out of him] *that this was the*
First Church there built unto Saint Edmonds name
And service: In these two Churches of Fame,
Of speciall note, and great antiquity,
The Altar stood in, neere the midst onely:
And in the Church where (*m*) Saint *Furse* was inshrinde,
Above the Altars East end; as I find,
Saint (*n*) *Hugh of Lincolne*, and *John Elmer* were
Interr'd above the Altar, even here
At home: therefore it stood not anciently
Against the East wall of the Quire. Lastly,
(*o*) *Hervetus*, (*p*) *Genebrard*, and (*q*) *others* write,
That in Greeke Churches, the high Altars site,
Or *place, is in the midst of the Quire*, where
(*r*) *Josephus Vicecomes* proves most cleare,
That Altars seated were of old, both by
Eusebius, and Martyrs Tombes, anciently
The (*s*) *onely Altars*, which *stood East and West*,
Not North and South. We must then needs detest
Their shamelesse impudence, and forgery
Who contradict so cleare a verity,
And dare affirme, that Altars heretofore
Were plac'd against the East wall evermore,
And there rayl'd in; and that men did receive

(*l*) *Cambdens Brit.* p. 460.

(*m*) *Beda eccl. hist. l.* 3. *c.* 19. *Sed post annos quatuor constructa domuncula cultiori receptui corporis ejusdem, ad Orientem altaris adhuc sine macula corruptionis inventum, &c.*

(*n*) *Godwins* Catalogue of Bishops, *p.* 295. 296. 315. 352.

(*o*) *Epist. lectori, p.* 115. before his translation of the Greeke Liturgy.

(*p*) *De Græcorum Ritibus, Bibl. Patrum*, tom. 15. p. 771. *a.*

(*q*) *Claudius* Saintes in his Edition of the Greek Liturgy: *Parisiis* 1560. (*r*) *De Antiquis Missæ Ritibus l.* 2. *c.* 28. (*s*) *Beda Eccles. hist. l.* 2. *c.* 1. *Fecit inter alia papa Gregorius, ut in ecclesiis petri et pauli, super corpora eorum missæ celebrarentur,*

The

The Sacrament *kneeling*, as most beleeve,
When as its cleare, they did *receive onely*
Standing or * *sitting round the Table*, nigh
Them: and where *Heylin* writes, *that men did pray*
Eastward, because their Altars stood that way.
There is no ancient Writer, Councell, Booke,
Attests, that Christians to the East did looke,
Because their Altars were so plac'd: bely
Not thus for shame [then] grave * Antiquity,
To bolster out your errors, Novelties;
That cause is naught which needs the helpe of lies.
They (t) *Eastward* lookt, *pray'd*, because *Paradise*
Stood there of old, and there the Sun did rise;
Poore reasons if well scan'd; yet not the truth,
They learnt (u) *it* from the Pagans in their Youth
As might be prov'd by *grave authority*,
And Fathers verdicts, which I here passe by.
There is small reason then to symbolize
With them in this their heathenish Rite and guise.
Yet Christians bow'd to Altars anciently.
It is a falshood, one passage onely
There is to prove it, 'tis (x) *Tertullians*,
And that corrupted by some evill hands,
* *Aris Dei adgeniculari*,
Whereas tis *Charis* in the true Copy,
As notes (y) *Pamelius*, though a Papist, and
Some (z) *others*, which to cite I will not stand.
The best and oldest Manuscripts so read

* Hence the *Waldenses* faith was, That the Sacrament ought to be received at the Table, according to the ancient use of the Primitive Church, where they used to communicate sitting. *Fox* Acts & Monuments, old Edition, p. 43. *a. & Edit ult. vol.* 1. *p.* 300 *a.* And Mr. *Fox* himself, Edition old, *p* 89. *b* Christ ordained his Supper a Table matter; wee turne it to an Altar matter for a memory, we for a Sacrifice. He save, our men stand, and make it a matter of kneeling. See my Quench-coale, p. 106, to 108. 95.

* *Antidotum Lincolniense, c.* 5 *p* 86, 87. (t) *Gen.* 2. 8. *Basil de Spiritu sancto, c* 27. *Tertullian Apolog. c.* 16. (u) *Ezek.* 8. 16 *Vitruvius de Architectura, l.* 4. *c.* 58 *Hospinian de Origine Altarium, Philip de Marnix, Tableau des differens, part* 5. *f* 307. See my Quench-coale, p 303. to 307. *Dr. Reinolds de Idolo. Rom. Eccl. p.* 432. (x) *De Pœnitentia. vid. Notæ ibidem,* * Written antiently *Haris*, and so this mistake and corruption might easily happen, by omitting C or Ch which added to Haris, or Aris, makes Charis. (y) *La cerda, & Junius, Ibid.* (z) *Albaspinæus. Observ. l.* 2. *Obs.* 22. *Heraldus Observat. l.* 2. *Obs.* 22. *Mornay, li.* 2. *de Missa, c.* 1. *Salmacius ad Aram Dosiadi.*

That

That place; yea, sense, and reason for it plead:
For he speakes there, of none but * *penitents*,
Excluded both from Church and Sacraments,
For some great crimes; which since they might not come
Within the Church, much lesse the Altar roome,
As (a) *all confesse*, they could not bow the knee
Unto the Altar, which they might not see,
But to Gods *deare Saints*, out of Church, whom they
Kneeld downe to, at their houses, *both to pray*
Them to forgive them, and to supplicate
God for them, whilst thus Excommunicate:
This is the onely sense, scope of that place:
This *Aris* then for *Charis*, doth disgrace,
Not helpe your cause. Besides this, there's not any
Cleare proofe or passage in Antiquity,
For Altar-bowing, till (b) *John Damascen*,
To prove that Images of holy men
And Christ might be ador'd, writ, *men may bow*
To Images, and Altars, (*at Rome* now
And some it seemes did then:) If you relye
On him, you must commit *Idolatry*,
And * *bow to Altars, Images* alike,
As well as towards them, which you mislike,
In words at least, and say, (c) *You* bow not *to*
But *towards* them; these Authours both say, *To*:
This last, seven hundred twenty yeares and more
From Christ liv'd; till then none did thus adore
Altars, nor since, till Transubstantiation
Brought in the breads, then *Altars* adoration.
The Christians for eight hundred yeares, or more

* *Rhenanus, & la Cerda ibidem Tripartita hist. l. 7. c. 35.*

(a) See *Pamelius ibid.* and my Quench-coale, p. 250. to 253.

(b) *Oratio de Imaginibus*, 1 & 2. p. 449. b. 762

* Which is Idolatry, Exod. 20. 5 Iudg. 2. 12 17. 19. Numb. 25. 2. 1 Kings 19 18. Iosh. 23 7. Isa. 2. 8. 9.

(c) Archbishops speech in Star-chamber, p. 48. 51.

Ut Laici secus Altare quo sancta mysteria celebrantur, inter Clericos tam ad vigilias, quam ad missam, stare vel sedere penitus non præsumant; sed pars illa quæ cancellis ab Altari dividitur, tantum psallentibus pateat Clericis. Ad adorandum vero & communicandum Laicis & fœminis, sicut mos est pateant Sancta Sanctorum: Juo Carnatensis Decretalium pars, 2. c. 137. *Ex Concilio Moguntino*, c. 13. See *Concil. Nannetense*, cap. 3. apud Surium, Tom. 3. p. 569. accordingly.

After Christ, did not bow, kneele, or adore
In Prayer on the Lords dayes, nor yet betweene
Easter and Pentecost, as may be seene
In (d) *Councels*, (e) *Fathers*, but *stood*; whence we know
That they to Tables, Altars, did not bow;
Nor to the sacred Elements, since they
These alwayes *standing* tooke on the Lords day,
Wherein their knees to pray they ne're once bent,
Much lesse to *Altars*, or the Sacrament.
Whence grave (f) *Tertullian* writes, that they *stood*
[Not bow'd, *kneel'd* to] the *Altar anciently*, (by
In all their stations when they celebrated
Christs supper; *Altars* then were not rail'd, grated
About as now, to * *keepe the Laity*
From comming neere them, since they *them stood by*,
As doe the * *Æthiopians* at this day,
Who stand upright when they receive alway.
But (g) *Knights o'th Garter bow'd to, and before*
The Altar, and both God and it adore.
What then? I hope this new found argument,
Proves it no worship, but a Complement;
Us'd by those Knights alone, [not other men]
Not commonly in each place, but where, when
They offer in their grand solemnity;
Their practice then, to others is no tye;
Nor doe they deeme these congies then, divine,
But meerely civill, since they then incline,
As much, or more to the Kings Person, Throne,
As to the Altar, or ought plac'd thereon:
Nor did these Knights, (h) thus *bow* at first, as ye
In him who this objects, may read; where he
[Admit the (i) *Blacke Bookes Legend* true, though not
Once nam'd in English *Annals*, but forgot]
Confesseth, that *King Henry of that name*

The

(d) *Concil. Constant.* 6.
(e) *Tertullian de Corona Militis. Basil. de Spiritu Sancto.* c. 27.
(f) *Nonne solennior erit Statio tua si ad Aram Dei steteris? De Orat.* c. 14. So did Pagans and others anciently in Scripture *stand*, not kneel at Altars. Num. 23. 2. 3. 6. 14. 15. 17. 2 Chron 5. 10. c. 6. 12. 23. Rev. 8. 3. *Chrysostom. de Sacerdotio.* l. 3. & the prayers at the Masse forecited.
* *Dum datur communio aut aliud quippiam officij fit, omnes stant erecti. Georgij Cassandri Liturgica.* c. 11. p. 29 See p 65. 70. 73. 82. 94. 95.
(g) Archbishops speech in Starchamber. p 47. to 52.
(h) Archbishops speech. p. 49. 50.
(i) *Libro Nigro Windorien. p.* 65

The fifth, by Charter first ordain'd the same,
When as these Knights first bow'd to him alone,
And to his seat; but of them all not one
To God, or to the Altar; whereat he
Offended, thereupon made this decree,
That they thenceforth in their solemnity
Should not to him, and his seat bow onely,
But (k) unto God, and to his Altar too,
As Priests and Monkes then used for to doe:
The King and Lords, who made this Act, were all
Blind Papists, and the times quite blind withall;
The patterne which they then took, was unsound,
Blind Priests and *Monkes*: what shadow then or ground
Can thence be rais'd, true Christians to induce
Unto this Courtly, or meere Popish use?
Which since it orders them, *alike to bow*
To God and Altars in one act, I know
Not how they can escape Idolatry;
This then's no rule to follow, but to fly.
And though these Knights, these congies still retain
As civill, they this act and them disdaine,
As Popish, as an apish imitation,
Of Priests and Monkes grosse Altar-adoration.
Who in *their Masses used for to bow*
To (before) Altars, as our Priests doe now:
Witnesse their *ancient* (l) *Officer* and the
(m) *Small Missall, made for Priests that travelling be*
In England (lately *Printed*,) which enjoyne
Their Priests at Masse to bow downe and incline
Unto their Altars, and *due reverence*
To make to them: which (n) *Raymond* used, whence

(k) *Domino Deo & Altari ejus in medium vitrorum Ecclesiasticorum*, Ib.
(l) *Pontifex inclinans se paulum AD Altare*: *Altari inclinans Adorato Altare*: *pertranſit Pontifex in caput Scholæ & in gradu superiore* inclinato *capite* ad Altare. *Et salutat Altare, Sacerdos quando dicit Supplices te rogamus; humiliato capite inclinat se* ante Altare, *Subdiaconi ad Altare progredientes simul se inclinant coram eo*: Ordo Romanus *de Offic. Missæ apud Greg. Cassandri opera*, p. 108. to 130.

(m) *Missale parvum pro Sacerdotibus in Anglia itinerantibus*. Printed *Anno* 1623 *Ordo Missæ*, p. 19. *Sacerdos paratus cum ingreditur ad Altare, facta illi Debita Reverentia*, p. 29. *Profunde inclinatus* ante Altare. (n) *Ribadeneira Fleurs des vies des Saintes* part 1. p. 104 After Compline and Matins he visited all the Altars of the Church, making a prostration and reverence to every of them.

He prescribes (o) *Priests beginning Masse to bow*
Unto the Altar, as our Priests doe now.
Should I to this Kings Act, annex the story
Of Card'nall *Poole*, Popes Legate to Queene *Mary*,
Whose (p) *Visitors in Cambridge*, did enjoyne
Schollers [in her dayes] to *bow*, and incline
To, and before the Altar, [the onely
Injunction of this kind, our Church story
Affords for Altar-worship] all would cry
Forthwith, it is a brat of Popery;
Begot at first by Transubstantiation,
The **ground and cause of* Altars veneration:
But sith my Muse may not expatiate,
I leave this point for others to dilate;
And how (q) *some Pagans did bow and adore*
Before their Idoll-Altars heretofore.
But will you not have men for to adore
God with their bodyes? *Yes, fall, kneele before*
Him with all humble reverence, when you pray:
This is a worship, which none will gainesay:
It is (r) *commanded* in Gods Word; adore
God thus devoutly, he expects no more
Worship but this, and will be pleas'd with it,
Though all these Altar-bowings should omit;
As you by this one Text may understand;
(s) *Who hath required these things at your hand?*
I have now * answer'd every Text, proofe, ground,
Whereon you this new Altar-worship found;
And made you see, how they all severally
Confute, confound it by Gods destiny;
Your Scriptures, Reasons now are all quite spent;
Had God, or Christ, wil'd that you should have
bent,
Or bow'd thus, they no doubt would have expresst
It in the Scripture, where is not the least
Touch, shew, or colour of it: and if these
Texts,

(o) *Tunc te Curvabis ad aram, id est, inclinabis Altari.* Summula Raymundi fo. 133.
(p) *Fox* Acts & Monuments Edit. 1610. p. 1781.
* See *Fox* Acts & Monuments old Edition. p. 359 a. 623. b. 1528. 1541. 1730. and my Quenchcoale p. 295. 296. 277. to 284.
(q) 2 Kings 18 22. 2 Chron. 32 12. Ier. 36. 7. Acts 17 23.
Object.
Answ.
(r) Psal. 95. 6. Psal 86. 9. Dan. 6. 10. Acts. 21. 5 Ephes 3. 14. Psal 72. 9. 11.
(s) Isay 1. 12. Col. 2. 20. 22. 23.
* See my Quenchcoale where this is more fully debated.

Texts, grounds and reasons which some men now
please,
To urge, had beene sufficient to inclin'd
Men thus to bow, those holy men we find
In sacred writ, would doubtlesse constantly
Have practis'd it; be not more wise then they.
You have no more, I know, left to produce;
Consider all here said, and make good use.

On, and against Popish bowing to Altars, and adoration of the Host. 100.

Ribadeniera (a), a late *Jesuite*,
Of Romes Saint *Raimond of Rachfort*, doth (write,
That in the nights he us'd to discipline
Himselfe, after the Mattins, and compline,
He all the Altars in the Church, duly
Would visit, and unto them severally
Prostrate himselfe, and make low reverence.
Belike our Priests and Prelates learnt from hence
To bow to their new Altars; since I find
This Saint the (b) *first*, who Altars in this kind
Adored; yet not constantly, but when
He whipt himselfe, in nights, not dayes. If then
Our Novellers will imitate him, they
Must whip themselves, ere they bow; and in day
Time quite forbeare this Complement, and use
It but at night: Both these they will refuse.
I read, Saint (c) *Francis* the Fryer, *exhorted*
A Cade-Lambe (for he to Beasts, Birds, Preached
Oft-times;) *to be attentive to Gods praise*;
And hereupon, this holy Lambe alwayes
After, the Church frequented every day,
And without any Tutor (as they say)

(a) *Flores des vies des Saincts* part. 1 p. 104.

(b) He dyed Anno 1275.

(c) *Surius Tom.* 5. *vita Francisci ex Bonaventura. c.* 8. *et Duralt Iesuit Flores Exemp c.* 5, *tit.* 6.

Kneeled before the Altar of our Lady,
At the Hosts elevation; (marke you why)
In honour of her Maker; (d) *Surius*
Who doth relate this history to us,
Writes; *O let heretiques learne to adore*
The blessed Sacrament, and bow before
It, by this Lambes example: happily
Our Altar Worshippers were lesson'd by
This silly Lambes example, to kneele, bow,
Adore before their Altars, Tables now;
And worship them, and Christ, who sitteth on
Them (as * they write) as in his *Chaire* or *Throne*:
But then they should, like this Lambe, kneele only,
And bow thus, when they lift the Host on high;
And that not to the Altar, but the Host:
Should they this doe yet, their deigne were lost.
Wherefore, I doubt, these *Wolves in* * *sheepes-clothing*,
Have rather from *two Asses* learn't this thing,
Famous in *Popish Legends*, who before
The *Host*, and *Altar kneeled*, to adore
Them. The first was, the (e) *Asse of Bonivil*,
Kept three dayes fasting, who of her Free-will
Forsooke her provender for to adore
The Host her Maker, brought and held before
Her by Saint Anthony; *which miracle*
(f) Already toucht more largely) *wrought so well*,
That it her owner did Convert, nay, *more*,
Teach Catholickes the host for to adore.
I wonder why the * *Asse which Christ rode on*
Into Jerusalem, fell not upon
Her knees, her Makers person to adore,
When as this Asse fell on her knees before
This Host, which did but onely represent
His body. Sure some leud Fryer did invent
This Legend; or this Asse was tutored
Like *Bankes* his horse, to kneele thus to the bread,

To

(d) *O distant haretici vela pecude venerari matrem Christi, et Eucharistiam adorare. Ibidem.*

* *Shelfold, Widdowes, Hylin,* Archbishop *Laud*; and Dr. *Pocklington*, in their places forecited.

* Matth. 7. 15.

(e) *Ribadeniera Fleures des vies des Saints.* p. 1. pag. 563.

(f) P. 95.

* Matth. 21. 2. to 10. Mar. 11. 1. to 11.

To cheate the vulgar, and make them adore
The Hoſt, like this Aſſe, for their Creator;
Elſe that Aſſe whereon Chriſt rode, would as well
As this, have to him on her knees downe fell.
In memory whereof Saint *Anthony*
Holding the Hoſt, and this Aſſe kneeling by
Thereto, are graven on the high Altar
At *Padua*, where this hap'ned, or not far
From thence. But this devout Aſſe did adore
The *Hoſt*, not *Altar*; but once, and no more.
Thoſe then who bow to Altars frequently,
Tranſcend this Aſſe in devout foolery;
And the next *Aſſe*, or *Mule*; which, as I read,
From (g) *Andelouſa in* Spaine *carryed*
The reliques of Saint Bernard, Accurſe, *and*
Three Martyrs more, ſlaine by the cruell hand
Of Pagan Moore in Morrocco, unto
(If you beleeve the *Legend* which writes ſo)
Conimbri, by Gods conduct directly;
And went to the Gate of the Monaſt'ry
Of Saint Croſſe, *where the Canons Regular*
Of Saint Auſtin *reſide; and ſtaying there*
Untill the gates were opened to her, ſhe
Went in firſt, King Alphonſus, *his* Queene, *the*
Whole Court, and multitudes then following her
In great proceſſion, to the high Altar;
Before which ſhe kneel'd downe, and would not ſtirre
Thence, untill they had quite diſcharged her
Of theſe Saints reliques ſhe thus carryed;
Which, for a miracle is regiſtred.
This devout Aſſe, who kneeled thus before
This Altar, taught our *Aſſe-prieſts* to adore
And bow before their Altars conſtantly:
Yet ſhe *but once*, and that *prodigiouſly*
Thus kneeled; they, in this her farre tranſcend,
In that they to their Altars daily bend,

Without

(g) *Ribadeniera Fleures, &c.* part 1. p. 151.

Without a miracle, and them adore;
Whereas she did not kneele to, but *before*
The *Altar*, not it to rev'rence, or pray
To God; but *there her burden downe to lay.*
Those then who bow to Altars, farre surpasse
Saint *Francis Lambe, Bonivils, and this Asse*
In fond devotion; Beasts, Sheepe, Asses, Mules
Acts, in Gods worship, must not be mens rules;
As *Rome* now makes them, but (*b*) *Gods word only*,
Which Altar-worship doth not justify;
Nor yet the adoration of the Host,
Which is *not God*, but *sacred* (*i*) *bread at most*.

(*b*) Psal. 119.9 Iohn 5.39. Gal 6.16. Isay. 1.12 3.c. 8.20. Luk 16.29. 2 Pet 1 19. Matth. 15.1 to 10. Col. 2.8. 16. to 23.
(*i*) 1 Cor. 10. 16. 17. c. 11 23 24. 26. 27. 28. Luk. 24 30 35 Acts 2 46. c. 20 11. Iohn 6. 32. 33. 34. 35. 41. 48. 50. 51. 55. 58 compared together.

FINIS.